

*D<sup>r</sup> Lloyd*

*Carmarthen*

# Archæologia Cambrensis.

THIRD SERIES, No. XVI.—OCTOBER, 1858.

## ON THE NORTHERN TERMINATION OF OFFA'S DYKE.

*(Read at Rhyl.)*

If we except the walls of Hadrian and Antoninus, there is no boundary line in Britain which has so many claims upon our notice as the one which Offa drew from the mouth of the Wye to the estuary of the Dee. In some respects the interest attaching to it surpasses that which belongs to the Roman works that preceded it. The tribes living immediately to the north of Hadrian's wall were swept away by Ida and his Angles in the sixth century; and the Picts, whom the other wall was intended to bridle, were, as a nation, exterminated by the Irish Scots in the ninth. But the two races which Offa's Dyke separated in the eighth century still find themselves face to face along its course, and their national fortunes have been intimately blended with its history for upwards of a thousand years. Any attempt, therefore, to settle the course of this celebrated boundary, with greater precision than has hitherto been done, cannot, to say the least, be considered as labour thrown away on an unworthy subject.

The doubts which have so long existed with respect to the northern terminus of the Clawdd Offa, and the strange mis-statements on the subject which were so long admitted without protest, or even question, are certainly not to the

credit of our antiquaries. It is well known that, at an average distance of some three miles to the east of Offa's Dyke, and nearly parallel to it, there runs another earth-work called Wat's Dyke, which may be traced very satisfactorily from the valley of the Severn south of Oswestry to the sea at Holywell. For a period of nearly four hundred years the northern portion of this latter dyke has been confounded with the Clawdd Offa; and even those who have recognized its real character have failed in their attempts to trace the course by which the more westerly dyke reached the sea.

In the *Book of Basingwerk*, a MS. which has been attributed to the fifteenth century, and which contains a copy (with additions) of the Welsh Chronicle called the *Brut y Tywysogion*, we have the following account of the circumstances which led to the construction of the Clawdd Offa:—

“In the summer the Cymry wasted Offa's dominions, and Offa had a dyke made as a boundary (terfyn) between him and the Cymry, to enable him the more easily to withstand the attacks of his enemies, and it was called Clawdd Offa from that time to this day. And it stretches from one sea to the other, to wit, from the south bordering on Bristow, to the north above Flint, between the Monks' House of Dinas Basing and the Mynydd y Glo.”

Dinas Basing is of course Basingwerk, near Holywell, and Mynydd y Glo is said to be the name of one of the neighbouring hills. It would seem, therefore, that the writer of the *Book of Basingwerk* considered the dyke which passed by the monastery of that name to be a portion, not of Wat's Dyke, as is really the case, but of the Clawdd Offa. Such is still the opinion of the peasantry in that neighbourhood, and such appears to have been at one time the opinion of Pennant, though he had lived all his lifetime on a family property which lay between the two dykes, and though he had written a history of Whitford parish, over which the real Clawdd Offa may still be traced. He tells us in his first “Journey” that Basingwerk Castle was defended on

“— the south-east by the vast ditch which has hitherto been

universally supposed to have been that made by Offa, King of the Mercians. I owe the detection of this mistake to Mr. John Evans, of Llwyn y Groes, who proves it to be one termination of another stupendous work of the same kind known as Wats-ditch; of which a full account will be given in some of the following pages," &c.—*Tours in Wales*, i. 31.

Pennant afterwards traces the real Clawdd Offa from the Wye through South and North Wales to

"— a little valley on the south side of Bryn Yorkyn mountain, to Coed Talwrn and Cae-dwn a farm near Treyddin chapel in the parish of Mold (pointing towards the Clwydian Hills) beyond which there can no farther traces be discovered.

"*Cae Dwn*, or rather *Cae Twm* according to Dr. Davies, signifies *fractura*, than which nothing can be more expressive of the ending of this famous work, which as I have not long since observed, terminates in a flat cultivated country on the farm of *Cae Twm*, near Treyddyn Chapel, in the parish of Mold. The termination is remote from any hill or place of strength; it is therefore reasonable to imagine that this mighty attempt was here suddenly interrupted by some cause, of which we must ever remain ignorant.

"No reason appears why its course was not continued from sea to sea. It seems probable that Offa imagined that the Clwydian hills and the deep valley that lies on this side at their base would serve as a continuance of his prohibitory line: he had carried his arms over most part of Flintshire, and vainly imagined that his labours would restrain the Cambrian inroads in one part, and his orders prevent any incursions beyond the natural limits which he had decreed should be the boundaries of his new conquests," &c.—*Tours in Wales*, i. 351.

I had examined too many of these boundary-dykes, and was too familiar with their present condition, to consider the apparent termination of the Clawdd Offa in Mold parish as in any way warranting the inference which Pennant drew from it. Asser, moreover, who lived little more than a century after the construction of this dyke, and who, from being himself a Welshman, and from the circumstances of his position, had every opportunity of knowing the truth of the matter, tells us distinctly that Offa made his vallum from sea to sea. I could not therefore but distrust Pennant's conclusion; and when I found the Ordnance maps giving the name

of "Offa's Dyke" to an earthwork situated some ten miles to the north-west of Mold, and running for four miles in a direction nearly parallel to that of Wat's Dyke, from which it was three or four miles distant, I felt pretty sure that Asser's account was the true one, and that the disappearance of the dyke in Mold parish was merely a result of the more active farming, which the wants of a mining and manufacturing neighbourhood would naturally give rise to. I had long wished to examine the district lying north of Mold, and availed myself of the opportunity, which was presented by the meeting of the Archæological Institute at Chester, last summer, of so doing.

On my first visit, after examining a portion of Wat's Dyke—which, by the bye, the whole country assured me was the Clawdd Offa—I proceeded to Mold in search of the farm called *Cae-dwn*, where, according to Pennant, the Clawdd Offa terminated. But no one at Mold was acquainted with any farm so called; and even the courteous gentleman to whom I was introduced at the office of the Clerk of the Peace, and who professed himself to be, and who I doubt not was, intimately acquainted with the neighbourhood, had never heard the name.<sup>1</sup> Not to waste time, therefore, I at once mounted the hills in search of the earthwork to which the Ordnance maps gave the name of "Offa's Dyke;" and after many vain attempts at last got tidings of it, some two miles beyond Caer-wys. Here I lighted on an old labourer, named Richard Williams, of Ffordd fudr, (*Anglice*, dirty lane,) and a clever lad, the son of the farmer who lives at the neighbouring homestead, called Whiteford. Under their guidance I was taken a short distance down the Holywell Road, and soon found myself at the southern extremity of this fragment of the Clawdd Offa. It cannot now be traced south of the Holywell Road, but Williams well remembered its passing in that direction towards Plas

<sup>1</sup> I might perhaps have been more successful if I had remembered the name of *Treyddyn Chapel*; but I had not looked into Pennant for years, and my memory, though not on the whole a bad one, in this instance failed me.



Newydd, and "had crossed it hundreds of times when a boy, before the common was inclosed." At the time of the inclosure it appears to have been levelled.

From the Holywell Road I traced this dyke northward to the neighbourhood of Newmarket, and in so doing several times crossed and recrossed the road leading to that village. It seemed to me that there had once been a wide trackway along the course of the dyke, and that, as land became valuable, and the road was narrowed, the proprietors inclosed the dyke sometimes on one side of the road, and sometimes on the other. The earthwork was much degraded, and indeed levelled, for considerable distances; but all the peasantry we met with knew its course, and recognized it as the Clawdd Offa. This notoriety seemed to be chiefly owing to the following circumstances. In passing through Whitford parish, the dyke separates two tithings, and stories were told me of the way in which the farmers cropped their land on different sides of this line, with the view of cheating the tithe-owner. A little further on it bounds the parish of Llanasaph to the west, separating it first from the parish of Whitford, and afterwards from the parish of Newmarket. As the parish bounds are beaten along the dyke, its direction is of course notorious to the whole neighbourhood.

Before I proceeded to examine this earthwork I went with my young guide to an old man, named Piers Jones, nearly eighty years of age, and who, I was told, "knew more about the matter than the whole parish besides." His intelligence almost justified the eulogy. He spoke unhesitatingly of the Clawdd Offa passing south of the Holywell Road, and over the Halkin mountain to Mold parish. Its northern course he described minutely, mentioning the houses it passed—the Whiteford homestead, Tre Abbot fawr, &c.,—till it came near Newmarket; "it then passes by Gwaun-Ysgor, and reaches the sea at a place called Uffern (hell)—a bad place to end at, ain't it, Sir?" My first day's exploration proved the correctness of so many of the old man's statements that I felt pretty

confident he was also trustworthy in the other particulars of his story.

I landed next day at the Prestatyn station, on the Holyhead Railway, and was not long in finding the house which goes by the name of Uffern. It lies opposite to the most dangerous shoal on the Flintshire coast, and, I was told, received its name from the cruelties practised on the shipwrecked mariners in times when "wrecking" was more prevalent than it is at the present day. I could, however, neither find nor hear of any traces of the Clawdd Offa in its neighbourhood, and therefore once more mounted the hills, on my way south to Newmarket by way of Gwaun-Ysgor. In the latter village I made many inquiries respecting the dyke, but the only piece of information I could glean was from the widow of the late clerk, Henry Griffiths. From this old lady I learnt that her husband, some years before his death, had received letters from certain persons in London on the subject of the Clawdd Offa, and informed them that it ran between Gwaun-Ysgor and Golden Grove, the residence of Colonel Morgan, about a mile east of Gwaun-Ysgor; she, however, herself had never seen it.

On reaching Newmarket, I proceeded to the spot where, in following the dyke the day before, I had lost all traces of it. As it had for some distance formed the bounds of Llanasaph parish, it seemed probable that by following the parish bounds further northwards, some fragments of it might be discovered. I therefore turned seawards once more, and, with half the village in company, proceeded to beat the bounds of Llanasaph parish. The only relics, however, of the Clawdd Offa which I met with were found at the top of the hill, about half a mile from Newmarket. Here, running parallel to the hedge which separated the parishes, and from 30 to 40 feet distant from it, were the remains of another hedge, consisting of a bank about 2 feet high, much broken in places, and still showing one or two thorn-bushes. The space between the two hedges was scattered over with hummocks of earth, from 2 to 4 or 5 feet high. The only explanation

that presented itself was the following: that the boundary hedge was once on the west side of the dyke; that it was broken down and ruined by the farmers carting away the soil of the dyke; and that the new hedge was planted on the east side, where it was less exposed to injury. The steepness of the hill must have rendered the carting away of the soil difficult, and therefore may account for the heaps which still remain between the two hedges.

In advancing further northwards, the parish bounds led me between Gwaun-Ysgor and Golden Grove, where, according to Henry Griffiths, the Clawdd Offa ran, and finally carried me to the house of ill-omened name, where, according to Piers Jones, the Clawdd Offa terminated, and whence I had started in the morning. On the whole, I was satisfied with my two days' labour, and felt little doubt that I had correctly traced the Clawdd Offa from the Holywell Road, in Whitford parish, to the sea-shore at Uffern.

A third day was devoted to an attempt to find traces of the dyke between Whitford parish and the parish of Mold. With this object I proceeded from Mold to the village of Ysceifiog. But though I worked my way through a difficult country as far north as Plas Newydd, near the place where I had first seen the dyke, and though I put the whole country-side into a fever with my inquiries, I got little or nothing for my pains. The day's labour led to no useful result.

My failure was, I suspect, owing to my taking a too westerly course. Pant y terfyn, Moel y Gaer, Moel yr Erio, &c., point out a line of country of better promise than the one I followed. I would venture to recommend it to the notice of any antiquary who has leisure for its examination. My own time was limited.

The suggestions I have thrown out as to the course which the dyke followed, in passing from Uffern to Mold, are strongly confirmed by the topography of the district. The Welsh word *terfyn* means a boundary; and, as we have seen, it is the very word used by the writer of the *Book of Basingwerk* to designate the Clawdd Offa. Now

at a short distance from Uffern is a place which bears this name of *terfyn*, and there is a homestead of the same name about a mile west of the spot where the dyke now ends near Newmarket. Again, about a mile east of the dyke, near Whitford, is a place called *terfyn dwy dre*; and, lastly, we find a *pant terfyn*, on the line by which, as we have conjectured, the dyke passed from Whitford to Mold. The circumstance that some of the houses, &c., bearing this name of *terfyn* are found at a considerable distance from the dyke, is what might have been expected. The farms which approached nearest to the dyke, would probably take their names from so remarkable a feature of the neighbourhood, even though their homesteads were a mile or more distant from it.

It was evidently the intention of those who planned this boundary line, that from Whiteford to the sea the Welshman should be confined to his Vale of Clwyd. Eastward of the dyke the land improves in quality till it reaches a high degree of fertility; westward the land is little better than an inclosed common, rising rapidly into the steep bleak hills which shut in that beautiful vale towards the east. The line of demarcation thus strongly marked had a suitable termination on the sea-coast at Uffern. The dangerous sands lying off that place, must have been a terror to the small craft which navigated the estuary of the Dee in the eighth century, and a most formidable impediment in the way of the coasting traffic. If the object had been to draw a line, which should most distinctly separate two alien and hostile races, it could not have been attained more effectually than by the boundary which Offa made to separate the Welsh from his English subjects. There was as much of wisdom shown in the planning and laying out of this great earth-work—so far at least as regards that portion of it we have been considering—as there was of power and national resources shown in its construction.

EDWIN GUEST.

[We reserve all remarks on this paper, and on the subject generally, for a future Number of the Journal.—ED. ARCH. CAMB.]

## LETTERS OF EDWARD LHWYD.

*(Continued from p. 319.)*

(Copy.)

*Oxft. Dec 27. 96*Dear S<sup>r</sup>

It's high time to return you thanks for your kind letter and the present you sent with it, which is called *Echinites cordatus* or *cordiformis*, as being the resemblance of a shell call'd *Echinus spatagus* or the Sea egge; Mr Wyn is gone to London about a week since; where part of his businesse is to put his book in the presse; which is *Cradoc of Lhan Garvan* (or *Powel's History*) in modern language with an elaborate preface of his own, wherein he offers what may be sayd for the credit of *Geofrey of Monmouth*. He is promis'd an appendix to it by *Mr Howel Vaughan*, containing some notes of his Grandfather's upon the *Triades* and a short discourse about some errors in the *Welsh chronology*. I was surprized to find you quote S<sup>r</sup> *Mathew Hales* (*sic*) for what I thought had never been suspected by any person before. However I am glad to have jump'd in the same opinion with so considerable a person; 'tis enough to extenuat the error whatever absurdity may attend it: but pray acquaint me in your next who told you of this *Hypothesis*, for I remember not that I writ to you any thing about it. I have printed about 4000 of the enclos'd to be dispers'd in *Wales, Cornwall, &c.* A line or two at your leasure containing some further observations on our language &c will be very well come to

Yr affectionat Fr<sup>d</sup> & humble servant

EDW. LHWYD.

(Copy.)

*Oxft April 7. 97*Dear S<sup>r</sup>

As to the *Gwiniad* if it be an error I was lead into it by *Mr Wilougby* and *Mr Ray* in his *travails* who tells us the *Farra* of the lake of *Geneva* being a fish of the trout kind was the same with the *Gwiniad* of *Bala, &c.*

(Copy.)

*Lhanbedr Pont Ysteven July 25. 1698.*Dear S<sup>r</sup>

I hartily beg your pardon for such long silence and have no excuse to offer but my being dayly hurried from *Karn* to *Kaer*, from *Kaer* to *Klogwyn* &c. I long very much to have a sight of the old manuscript you are so kind to bestow on me; but not knowing how it might be sent, nor having leasure enough to

peruse it, 'tis my request that the contents of it may be the main subject of your next letter. D<sup>r</sup> Lister has lately procur'd me the correspondence of one Mons<sup>r</sup> Pezron an Armorican Antiquary; but I have not as yet rec<sup>d</sup> any letter from him, for 'tis but a fortnight since I first writ to him. The D<sup>r</sup> informs me he has writ *De ratione temporum*. If you can find any such book I should be very glad of any account of it and its author. He has also compos'd (but that I presume is in Manuscript) a Celtic Dictionary: and is now about a Treatise *De origine gentium*. This gentleman, as the D<sup>r</sup> informs me, labours to prove all Europe and the Greek language originally Celtic; for he acquainted D<sup>r</sup> Lister he had 800 Greek words that were manifestly Celtic. I wish at your leisure hours you would make the comparison of the British and Greek part of Diversion: and also that you would study the British to the utmost, and make yourself master of the obsolete words in D<sup>r</sup> Davies's Lexicon. This can never be any lost labour nor uncommendable study; and 'twill be some pleasure to us both to communicate our notions and to be assisting each other. The old Poets such as Lhwyrch Hen, Myrdhyn ab Morvryn, and Taliesin, are much more worth our acquaintance than is commonly represented: and indeed none but scholars and critics (thô the vulgar pretend to 'm) can make any tolerable use of them: and I am now very well satisfy'd they may do it to good purpose.

---

(Copy.)

Oxford Nov. 8. 1703.

Dear S<sup>r</sup>

I forgot to tell you that Pezron's book is out: but so scarce that I can hear but of one copy in England which I borrow'd some time since from Dean Hicks. If that book were put into Welsh it would certainly sel very well and contribute much to the preservation of the language amongst the Gentry; unless somebody (as is not unlikely) should translate it into English; but M<sup>r</sup> Davies, when you see him, will give you some account of it.

These four letters preceding are not in Mr. Lhwyd's handwriting.

---

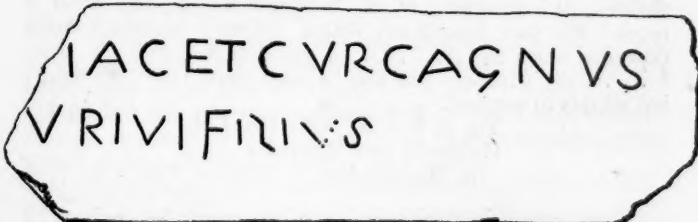
Lhan Deilo vawr Caermarthensh.  
Dec 20. 1697.

Dear S<sup>r</sup>

I have been in such a continual hurry ever since I left Oxford y<sup>t</sup> I was forced to neglect my correspondence even with my best friends; but this year's ramble being now almost over



'tis necessary to let them know we are stil in being. We have survey'd this summer (as particularly as we could) the counties of Monmouth, Glamorgan, Caermardhin, and Cardigan, and are in hopes of finishing Pembrokeshire before next spring: and so of reaching your county and Flint sometime next summer. In Monmouthshire we found the Queries answer'd not in above 20 parishes: about 50 or 60 in Glamorganshire, but much lesse in y<sup>e</sup> other two counties. I wish men of education may prove more tender of y<sup>e</sup> honour of their countrey in your parts: for you may be assured, the more materials you furnish me with, the better will be the performance. And if there be a remarkable difference in any countrey it cannot but redound to their credit who took such effectual care in communicating what was necessary. I doe not at all insist upon the Queries towards the Natural History: at least but few of them: as y<sup>e</sup> 17. 19. 24. & 25. but, in the maigh, the more we have the better. We have had tolerable successe in these parts as to inscriptions and other old monuments, and we have discover'd several remarkabl-form'd stones on y<sup>e</sup> shoars (*sic*) and in the quarries. But amongst all the variety we met with of this kind I have not seen one Belemnites w<sup>ch</sup> you know is the most common about Oxford, and indeed in all those parts of Y<sup>e</sup> Island from the Severn shoar to y<sup>e</sup> remotest parts of Sussex and Kent. I have added a few inscriptions being some of the last that occur'd to us. The 1<sup>st</sup> stands in y<sup>e</sup> ch. yard at Margam; and is to be thus read: *In nomine dei summi crux Critdi, Proparavit Grutne pro anima Ahest*: but what ye meaning of this last word may be I must leave to your conjecture. The 2<sup>d</sup> (w<sup>ch</sup> is but a piece of a monument) seems from ye crosiers on it to have been the tomb of 2 Bishops or Abbots—*Petra tegit geminos pastores Terci alter erat*. The 3<sup>d</sup> is a stone by y<sup>e</sup> ch. yard in this Town—*Jacet Curcacimus . . . Urivi filius*.

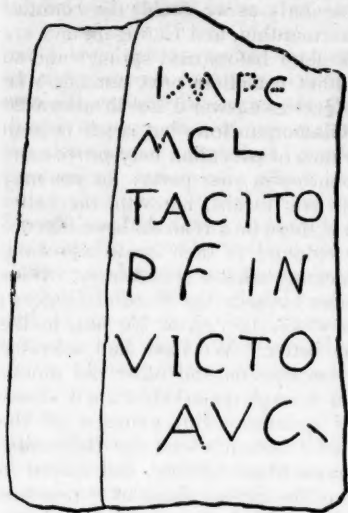


IACET CVRCA9N VS  
VRIVIFILIVS

Inscription at Llandeilo Fawr.

The 4<sup>th</sup> which we found at the Priory of Ewenny in Glamorgansh. is a Norman monument to their founder Morice de Lundres (or of London)—*Here lies Morice de Lundres y<sup>e</sup> founder*:

*God reward his labour.* The 5<sup>th</sup> is a piece of an altar dedicated



Inscription at Dynevor.

to y<sup>e</sup> Emp<sup>r</sup> Tacitus and the IS is *Imperatori M. C. E. Tacito, pio, felici Augusto*. This was the corner stone of a small farm-house near Dynevor (*sic*). The 6<sup>th</sup> is an other Norman monument from Ewenni—*Here lies Sr Roger de Reini: God on his Soul have mercy*. I met with several Welsh MSS. but not above 2 or 3 of any considerable Antiquity: and they not written above 300 years since. One of them was a fair large folio on velom (*sic*) containing copies of such old MSS. as y<sup>e</sup> writer could meet with. This, least we should not meet with y<sup>e</sup> like elsewhere, we transcrib'd tho it cost us 2 months.<sup>1</sup> It contained amongst others Lhow-

arch Hen, y<sup>e</sup> Cumberland writer you formerly mention'd: but that takes not up above 2 or 3 sheets. Dear S<sup>r</sup> I have but just room to add my humble respects to M<sup>r</sup> Robinson &c. and so beg a letter fro' you with all speed directed to be left at y<sup>e</sup> plow in Carmarthen for your most affectionat and obliged friend

E. LHWYD.

Mr Williams returnd me long since M<sup>r</sup> Wilbraham's 50 shillings, w<sup>ch</sup> excepting S<sup>r</sup> R. Mostyn's subscription is all I receivd this year from North Wales. When I undertook this I depended much on<sup>2</sup> . . . . . you they deal with . . . . . I . . . . my expences can not be lesse than 150<sup>lbs</sup> per annū: but all this to yourself.

For y<sup>e</sup> Rev. M<sup>r</sup> John Lloyd at  
Gwrsyllt near Wrexham  
in Denbighshire. Chester Post.

<sup>1</sup> Is this MS. in the Ashmolean Collection? or in the Bodleian? or in Jesus College Library?—ED. ARCH. CAMB.

<sup>2</sup> Here several words have been purposely effaced, and perhaps by Mr. John Lloyd, for fear of their giving pain to others.—ED. ARCH. CAMB.

(Copy, apparently in handwriting of Miss A. Lhwyd, of Rhyl.)

August 13. 1701.

Dear S<sup>r</sup>

I heartily beg your pardon for not returning sooner my thanks for your letter by Cadwaladr with the enclosed guinea from M<sup>r</sup> Salusbury and your transcript of M<sup>r</sup> Roderic Evan's paper. When you see him pray give him my hearty service and thanks: and acquaint him that I have two Welsh MSS. I borrowed from his Father which he shall have when he pleases; unless he would accept of some new Book in consideration of them. One of them is old Kywydhae and the other is a Welsh Vocabulary which I borrowed on account of some examples on the words which D<sup>r</sup> Davies has not: *thô* I find he had the perusal of it when he composed his Dictionary.

I have lately requested the favour of S<sup>r</sup> Wm. Wms. of the perusal of some of his manuscripts: viz one or two at a time: and then others when I return'd them: but the answer he sends me in his letter is in these words: "You are heartily welcome to see and read any of my Books usefull to your design at Llanforda; but I'll not by any means lend any book out of my house nor admit there or in any other place coppies to be taken of any of them; neither shall any part of my manuscripts be transcribed; if I should comply therein the Books now only in y<sup>e</sup> custody of Cosen Vaughan and myself would be dispersed; which I hope to prevent; and I suppose no reasonable person will blame my rejecting your request being (as I hinted before) very willing you should read any of them in my house: you promising on y<sup>e</sup> word not to transcribe any part of them &c." <sup>3</sup> Na dhanghoswech hwn i nêb, o herwyd nis gwydnom na dhaw ef yn fwynach etto. Ef a ddwedodh gynt (yn amser ei dad) nad oedh gantho (*sic*) bris yn y byd arnunt, ag na roede ddeg punt am yr holl *study*.

I must entreat you to put M<sup>r</sup> Humfreys in mind when you see him; and to receive both my money and Ned Cozens for his Dict: which I engaged for, as being absolutely necessary: and by the directions of both his Brothers. I was glad to see the letter you enclosed from H. Jones.

I think I formerly told you how Pelliver and Doody pillaged a cargo of stones he has sent me from Maryland; since which time I never could hear a syllable from him.

D<sup>r</sup> Fowlkes (*sic*) returned hence to the Bath yesterday morning: he came hither with a gentleman in your neighbourhood, M<sup>r</sup> S. Roberts, to see y<sup>e</sup> University and stayd two or three days. Our

<sup>3</sup> Were these MSS. part of those that lately perished at Wynnstay? If they were—but no inference is necessary!—ED. ARCH. CAMB.

Oxford scholars wish all their visitants were such, for they treated us all the while they were here, and accepted of nothing.

I formerly writ to you about S<sup>r</sup> Richard Middleton's Welsh MSS.; some account whereof M<sup>r</sup> Price of Wrexham has promised me, but I fear he has forgot it. I was going thither from M<sup>r</sup> Lloyd's of Pen y lan: but a servant of S<sup>r</sup> R<sup>d</sup> told us he was just gone from home. Nothing can be more acceptable than hearing from you as oft as you have anything to communicate; and in whatever you would have done here you will (I hope) freely command

Dear S<sup>r</sup> your most affectionat friend & humble Serv<sup>t</sup>

EDW. LHWYD.

My respects to all friends. 'Tis hard the 10 shillings lent H. Maesmore should be lost. I writ to S<sup>r</sup> W<sup>m</sup> W<sup>ms</sup> y<sup>t</sup> you would receive his subscription money &c. and send it hither: Will Jones is at London transcribing some things for me out of the Cotton Library and the Tower; he is in Deacon's orders and in hopes of Bettws Gwervyl Goch: for the Bishop has promised it him in case the Bishop of Bangor approves of him, and I had before written to my Lord of Bangor.

For y<sup>e</sup> Rev. M<sup>r</sup> John Lloyd

at y<sup>e</sup> Free School

at Ruthin Denbighshire North Wales.

Of the inscriptions mentioned in this letter, the first has been delineated and described by Mr. Westwood in a former volume. (*Archæologia Cambrensis*, Second Series, ii. p. 147.) The second, which is too rudely sketched by Mr. Lhwyd to render it fit for engraving, will be delineated and published when it is identified, as it probably will be. The third and fifth are here delineated from careful tracings of Mr. Lhwyd's sketches; and they are peculiarly interesting, as affording the recovery of inscriptions supposed to be lost. Perhaps the original stones may yet be found. The fourth and sixth refer to monuments which are safely preserved, as yet, at Ewenny.

(To be continued.)

## PORTABLE BELLS IN BRITANNY.

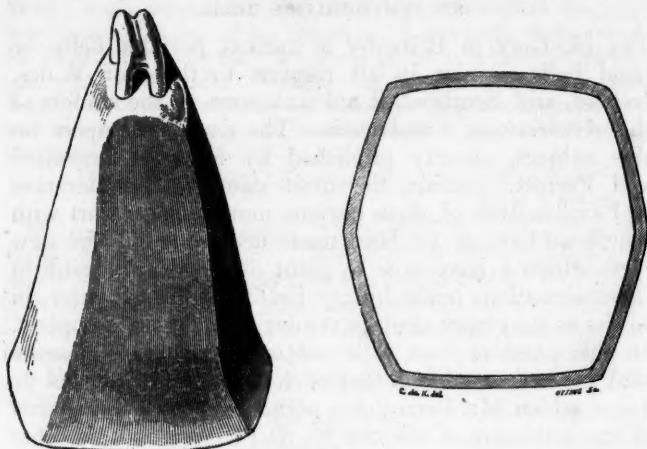
## ST. SYMPHORIAN'S BELL.

THE existence in Brittany of ancient portable bells, or hand bells, similar in all respects to those of Wales, Ireland, and Scotland, is not unknown to the readers of the *Archæologia Cambrensis*. The excellent papers on this subject, already published by Messrs. Westwood and Perrott,<sup>1</sup> contain the most complete enumeration and explanation of these curious monuments of art with which we have as yet been made acquainted. The new facts which I have now to point out will only confirm the observations made by my Breton fellow-labourer, in so far as they may tend to render them more complete. In this point of view it is not out of place to observe that the bell, similar to that of King Marc at St. Pol de Léon, which Mr. Perrott has pointed out as forming part of the collection of the late M. de Pengwern, is no other than the bell of St. Kirec, a monk of the sixth century, and a disciple of St. Tugdual, who had followed him in his emigration from *insular* Brittany into Armorica. It was formerly preserved in the church of Perros Guirec, near Lannion; and it is only a few years ago that the rector of the parish had it removed, because he considered the confidence placed by the people in the virtue of this bell as superstitious. M. de Pengwern found it in the Rectory garden, where it had been made use of to cover lettuces!

The bell, of which I now produce a drawing, belonged, previously to the Revolution, to a chapel of the Parochial Church of Paule, in the Côtes du Nord, dedicated to St. Symphorian; but it is at the present time in the Parochial Church itself. It was noticed for the first time at the Archæological Congress of St. Brieuc, (1852,) but not

<sup>1</sup> See *Archæologia Cambrensis*, First Series, iii. pp. 230, 301; iv. pp. 13, 167, for articles on hand bells by Mr. Westwood: and *Archæologia Cambrensis*, Third Series, ii. p. 315, for another on Breton bells, by Mr. Perrott.

with sufficient exactitude. It is not square, as was stated in the Account of that Congress, but hexagonal. It is



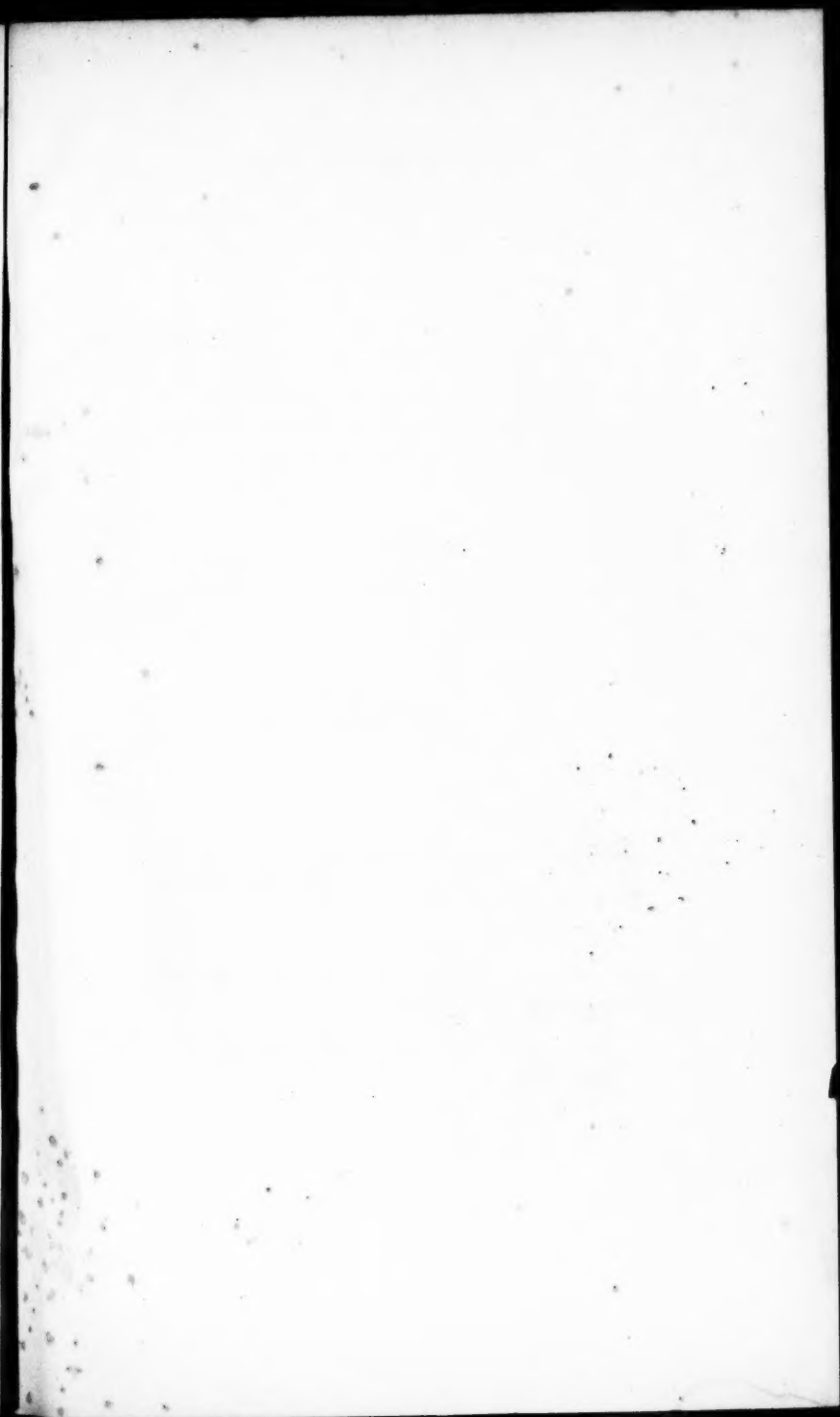
St. Symphorian's Bell.

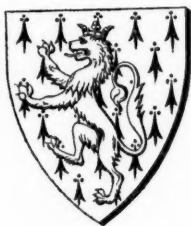
5 9-10ths inches high, not reckoning the handle on the top, and its sides are about 3-10ths of an inch in thickness at the mouth of the bell.

As in many other places where similar bells exist, so here firm faith is placed by the country people in its sound for the property of curing deafness and head-ache. There is good reason for believing that this bell, like all others of the same kind, belonged to some ancient Breton monk, or hermit, whose name has perished in the long night of traditional oblivion.

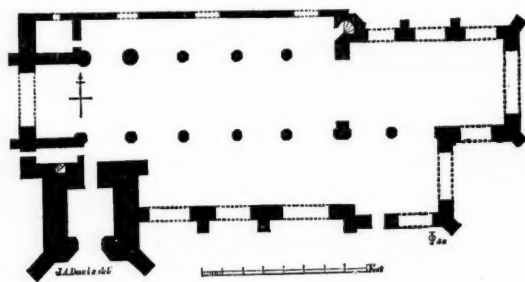
C. DE KERANFLEC'H.







Arms on Brass in Presteigne Church.



Plan of Presteigne Church.

## HISTORY OF RADNORSHIRE.

BY THE LATE REV. JONATHAN WILLIAMS, M.A.

No. XIII.

*(Continued from page 245.)*PRESTEIGNE, *Wallice*, LLANANDRAS.

THE etymology of this name has given rise to a variety of conjectures, as widely differing from each other as they seem to do from the truth. Some contend that it is of Saxon origin, and ought to be written Preston, signifying priest town. But what was there in any age of a singularly sacerdotal or monastic character about the place? Besides, Presteigne had no existence during the Saxon Heptarchy. It was not then in being.

Others deduce the name from the Welsh language, viz., Prysg-duon, the translation of which is black copses. The objections to this etymology are, *first*, the ungrammatical connection of the compound Prysg-duon, violating an essential rule of syntax; *secondly*, its inappropriate designation; and, *lastly*, because the place already has a Welsh name, viz., Llanandras, in constant use, and there appears no reason for multiplying its appellations, which would lead to confusion.

The truth is, Presteigne was not in existence, nor known to the Welsh and Saxons, anterior to the Norman invasion, for no mention of it occurs in *Domesday Book*. In that national record notice is taken of every place by which it is surrounded, together with the names of the proprietors, and the extent of the property.

“In Hezetre Hundred, Osbern, son of Richard, holds and did hold Bradelege (Bradnor, containing 1 hide); Titlege (Titley, 3 hides); Bruntune (Brampton, 1 hide); Chenille (Knill, 2 hides); Hercope (Hyop, half of a hide); Hertune (Hereton, 3 hides); Hech (Heath, 1 hide); Clatertune (Clatterbrook, 2 hides); Querentune (Kinnerton, 1 hide); Discote (Discoed, 3 hides); Cascope (Cascob, half of a hide).”

Mention is also made of Pilleth, Norton, Weston, &c.;

whilst Presteigne itself is passed by unrecorded and unnoticed. And the reason of this can be no other than because, prior to the time in which *Domesday Book* was published, Presteigne had no distinct and separate name of its own, but was included in, and formed a part of, the several hamlets here specified. At the time of the publication of *Domesday Book*, Presteigne had not an existence—it was not in being; and Clatterbrook, Discoed, Heath, and Hereton, possessed the pre-eminence. At present these have fallen from their original superiority, holden in a comparatively inferior estimation, and absorbed in the name Presteigne; whilst the latter has not only emerged from its original obscurity, and sprung from its state of non-existence, but also lifted up its head far above them all, and become the metropolis of the county of Radnor.

From the preceding statement, it is evident that, for the derivation of the name Presteigne, we must not look to the Saxons. To what people then is this name to be ascribed? Most assuredly to the Norman usurpers, from whose practices and institutions the name Presteigne springs. Whatever lands these Norman hunters chose to denominate wastes, they declared should be forests. There are in the county three of their forests, viz., Radnor, Blaiddfâ, and Cefn-y-llys, which formerly were more extensive than at present. On these forests their tenants and vassals had the liberty to depasture their cattle, on paying a certain rate for the privilege, which rate, *mutatis mutandis*, exists to this day. To collect and receive this rate particular officers must have been appointed, who would naturally fix their abode in places contiguous to these forests. The situation of the town of Presteigne, built at the foot of the royal forest of Radnor, and in the vicinity of the forest of Blaiddfâ, was an advantage not easily to be overlooked or neglected. Nor is its name less applicable to this purpose. It is a compound word, of Norman Latin, and is derived from "Presa," the fee for depasturing cattle on the royal wastes,

and "Teigni," officers. So that the first colonizers and inhabitants of Presteigne were foresters, officers appointed to collect and receive the royal revenue arising from the herbage of the forests.

The parish of Presteigne is very extensive, containing not fewer than six large townships, viz., Presteigne, in the county of Radnor, and Stapleton, Willey, Brampton, Rodd, and Nash, and Combe, in the county of Hereford. Its situation in respect of the adjoining parishes is nearly as follows:—On the east and south-east sides are Lingen, Kinsam, and Byton; on the south and south-west are Stanton, Titley and Knill; on the west and north-west, Old Radnor, Cascob and Whitton; on the north and north-east, Norton and Brampton-Brian. It extends eight miles in length, and seven miles in breadth. The quantity of acres it contains cannot be exactly known, as the form of the parish in many places is much indented and irregular. Two-thirds of the common lands remain still uninclosed, and no certain measure of them is known.

Near the town of Presteigne, on the south-east quarter, is Clatterbrook, named in *Domesday* Clattertune, where formerly stood a town in a situation seemingly preferable to Presteigne, for it is sheltered from all obnoxious winds. This is supposed to be the Clatterbrigg, or Clafstbrigg, where Gruffudd, the victorious Prince of Wales, put to death the prisoners he took in the sacking of Hereford, viz., the bishop, sheriffs and other persons of distinction.

On one of the adjacent eminences, called Wardon, situated on the north-west side of the town, it is reported a castle anciently stood, of which no remains are at present visible. Stapleton Castle was the residence of Elias Walwyn, the associate of Sir Edmund Mortimer, of Wigmore. He was extremely active and instrumental in betraying and slaying the unfortunate Llewelyn ab Gruffudd, the last Prince of Wales, in the neighbourhood of Buallt, in Brecknockshire, in the year 1282.

Another spot in this valley, entitled to historical notice, is at a little distance from the town of Presteigne, on the

road leading to Leominster, and to this day denominated Market Lane, Broken Cross, Chicken Lane, &c. The reason of these several denominations is this: in the years 1610, 1636 and 1637, the inhabitants of this parish and town were victims of a disease at once loathsome and destructive. A great and alarming mortality ensued. So excessive was the horror conceived of this disease, and such the precaution used to guard against its contagion, that nobody cared to approach near to the scene of infection. The business and intercourse of the town and parish were suspended. The market was removed from the town to the place before described; thither the country people brought necessaries, such as prepared provisions, medicines, changes of linen, &c., left them, and departed. As soon as they were gone, the infected came, and distributed the articles thus brought for them. This dreadful situation at length excited the commiseration of gentlemen of rank and power; and Sir Robert Harley, and John Vaughan, Esq., magistrates of the county of Hereford, issued the following precept and warrant, directed to the chief constables of the hundred of Wigmore, and to either of them:—

“Forasmuch as the Lord hath visited the neighbourhood of the Town of Presteigne, within the county of Radnor, with that grievous infection of the Plague: And now being certified from two of the Justices of the Peace of the same county, of the poverty of the inhabitants thereof, &c. These are therefore, by virtue of an act of Parliament made in the first year of the reign of King James, of famous memory, for the charitable relief and the ordering of persons infected with the plague, to will and require you to collect and gather weekly within the feudal rights and townships underwritten, within your hundred, the sums on them assessed; and the same to pay to John Price of Combe, Gent., at his dwelling house there, every Friday weekly, and to begin the payment thereof upon Friday next ensuing the date hereof. And if any person or persons do refuse to pay such sum or sums of money, as shall on them be assessed, that then you certify to us, or some of our fellow Justices of the peace of this county, that further order may be taken therein, either for distress for the same, or for the imprisonment of the bodies of



the parties refusing according to the tenour of the said Act. Thereof fail you not the due performance, as you will answer the contrary at your perils. Dated at Pembridge, under our hands and seals, the Twentieth of September 1636.

RO. HARLEY (L. S.)  
JOHN VAUGHAN (L. S.)

	s.	d.		s.	d.
Stapleton .....	2	6	Titley parish .....	5	0
Willey .....	2	0	Mouldley Waples Stanton.....	5	0
Upper Kinsum .....	2	0	Leintwardine parish .....	5	0
Rod, Nash and Brampton.....	10	0	Brampton parish.....	2	7
Combe and Byton .....	9	0	Wigmore parish .....	2	7
Lower Kinsum .....	2	0	Leinthall parish .....	2	7
Knill and Barton .....	4	0	Aymstry parish.....	5	0
Litton and Cascob .....	8	0	Lingen parish .....	2	0

There is also a third place in this valley, surpassing all the rest in singularity of occurrence, and not less deserving of historical perpetuity. This is called the "King's Turning," by which is meant the turning out, or departing, from the straight road by King Charles I. In the time of the great rebellion, after the fatal loss of the battle of Naseby, in the year 1645, the royal cause declined rapidly. The king had come into the Marches of Wales for the purpose of recruiting his army among the loyal inhabitants; he was closely pursued by his enemies, yet safely conducted by Sir David Williams, of Gwernyfed, to Radnor, where he slept one night. The following morning he marched to Hereford; and on the succeeding day came from thence through Leominster and Weobley, to the neighbourhood of Presteigne, and slept two successive nights at the Lower Heath, in this parish, in a house belonging to Nicholas Taylor, Esq. Having by this halt sufficiently eluded his pursuers, he resumed his march, but "turned" or changed the line of his route, by riding from hence over the hills to Norton, Knighton, Newtown, Chirk Castle, and so on to Chester.

On this occasion is reported a traditionary tale in this parish, which, as it is an additional confirmation of the courage and loyalty which the inhabitants of this county universally evinced during the time of the great rebellion, deserves to be recorded for the example and benefit of succeeding ages. Numerous were the obstructions with which

they impeded the progress of the king's pursuers; and among other devices, the deception of false intelligence was practised. Determined to punish this malignancy, the republican soldiers had recourse to plunder and oppression. On a certain day, whilst Mr. Legge, of Willey Court, and all his male domestics, were occupied in the hay-field, these reforming marauders took the opportunity of pillaging his house, and brutally treating the females that were preparing dinner for the labourers. Mr. Legge, wondering that the dinner was so long protracted beyond the usual hour, returned to his house to know the cause, and found it completely plundered, and his domestics bitterly lamenting the base usage they had received. His indignation stimulated him to immediate revenge. He assembled his workmen, who armed themselves with pitch-forks, and, commencing at their head a pursuit, he overtook the villains, attacked them without hesitation, killed one on the spot, and wounded and dispersed the rest. The pitch-fork with which the soldier was run through the body, and nailed to the ground, remained for many years with the family a favourite relic, and was as singular in its formation as in the use to which it was then applied, for the tine was fastened to the steel by a screw. The instrument has been seen by many aged persons now living, who relate the story, or the achievement.

The manor of Presteigne was anciently holden of the priory of Limbrook. At the dissolution it was seized by King Henry VIII., and annexed to the crown, or to the eldest sons of the Kings of England. In the year 1649 a survey was made of the manor of Presteigne, with the rights, members and appurtenances thereof, late parcel of the possessions of King Charles I., by virtue of a commission granted upon an act of the Commons of England assembled in parliament, for sale of honours, manors and lands belonging heretofore to the late king, queen and prince, under the hands and seals of five or more of the trustees in the said act nominated and appointed. The following is the inventory then published:—

	£	s.	d.
The quit rents due to the aforesaid manor in free soccage tenure are Court barons and court leets, fines and amerciaments, upon alienation, &c. ....	7	2	11
Heriots due communibus annis .....	4	10	0
Tolls belonging to market and fair day are comm. ann. ....	4	0	0
Of which tolls a part is granted to Sir Edmund Sawyer, Knight...	12	10	0
The other part on market days said to be granted to the Bailiff...	2	0	0
Hartley Wood, containing by estimation 40 acres, bounded west-by-north by Mer; north by Elias Taylor;	10	0	0
North Wood, west by mountains; north by R. and N. Mer; 240 acres; value of both per acre, 3s.; improvement of both above the rent reserved per annum, is .....	38	0	0
The last mentioned premises were leased to Sir Thomas Trevor for 99 years, for the use of the then Prince of Wales, 14 Jac. 10th January. The mountainous land between the highway to Discoed, and Ruddock's land, from the lands of Walter Gorney to those of Evan Vaughan, containing about 60 acres, was conveyed to Mrs. Taylor, valued per acre, 3s.			
So the value above the reserved rent is .....	8	18	10
The advowson to the parsonage is in the lord of the manor, worth £200 per annum; present incumbent, John Skull, aged 70. Edward Price, of Knighton, leased the Great Close at Gorney, lying between the highway to Discoed and Ruddock's land, late parcel of the Earl of Marche's lands, to Edward Gorney from 25th March, 1584, for 20 years, at the rent of 18d. per annum; expired in 1604.			
Thomas Price, Ar., leased the said lands to Hugh Lewis, Ar., from 1604 for 21 years, at 18d. per annum; expired 1625. And from that time, Meredith Morgan, Ar., leased the same to Sir Edmund Sawyer, Knight, for 40 years, which expired 1665. Meredith Morgan passed his time to Nicholas Taylor, Ar., at the said yearly rent, fifteen years of which are yet to come.			
Then follows a list of the common freeholders, chiefly owners of premises in the town of Presteigne, total of which is .....	7	2	2

An abstract of the present rents, future improvements, and all other profits of the said manor of Presteigne :—

The quit rents and royalties.....	11	12	11
The rents upon the several leases holden .....			
Total amount of the present profits per annum .....	19	14	1
The yearly value of the heriots is .....	4	0	0
Heriots in Presteigne due to the representatives of the Dean of Windsor.....	10	0	0
Tolls of the markets and fairs to the Bailiff .....			
Rents of assize leased to Robert Davies, <i>et alii</i> .....	0	3	4½
Do. do. John Cooke.....	0	4	1½
Crown lands, Edward Price, tenant.....	0	19	10
Tenement in Presteigne, Louisa Price, tenant .....	0	0	2
Do. in Ave Mary Lane, Presteigne, Jno. Hancocke, <i>et alii</i> , tenants .....	0	0	3½
Tenement in Presteigne, — Clarke, tenant .....			
Do. do. Earl of Powis, tenant.....	0	0	1½
Do. do. Evan Meredith, Esq., tenant.....	0	0	1½
Do. do. Duke of Chandos, tenant .....	0	2	0

	£	s.	d.
Concealed land in Presteigne, called Frieth, Dean of Windsor, tenant.....	0	1	2
The yearly value of tolls of markets and fairs .....	12	10	0
The improvement of the several leases is .....	42	18	10
Total amount of the future improvements per annum is .....	79	2	11

Ex. per Will. Webb,  
Supr. Genl.  
1649.

HEN. MAKEPEACE,  
JOHN MARRYOTT,  
PETER PRICE,  
JO. LLOYD.

The present lord of the manor of Presteigne is the Earl of Oxford.

This parish exhibits no traces of ancient military positions—a proof of its more recent occupation and culture; but is surrounded on all sides by camps of importance and magnitude, viz., Newcastle, Burfâ, Wapley, &c.

In the reign of Queen Elizabeth, a considerable manufactory of woollen cloth, which afforded employment to a numerous poor, was established and conducted with great success by John Beddowes, Esq., a gentleman as eminent for his charity as for his industry. From this period the town of Presteigne rapidly increased in the number of its inhabitants and of its houses. For carrying on this business several ranges of back buildings were erected in Harper's Street, on the right side of the Broad Street, and on the left of the High Street, and vestiges of several fullers' mills still remain in the vicinity of the place. It appears also from the register, that 250 years ago the population of the town exceeded the present by one five in twenty. Notwithstanding this apparent prosperity, when the sickness of 1636 invaded Presteigne, the inhabitants were unable to support themselves, and they became objects of the commiseration and charity of the surrounding townships.

Presteigne is a borough by prescription, and was formerly, it is said, one of the contributory boroughs of New Radnor. How it came to lose its elective franchise, whether by petition on the score of inability to contribute to the salary of its representative, or by forfeiture, or whether it ever enjoyed this privilege, are matters of equal uncertainty. In the year 1690, the burgesses of

Presteigne claimed a right of voting at the election of a member to serve in parliament for the borough of New Radnor, when Sir Robert Harley and Sir Rowland Gwynne were candidates; and, on being rejected by the returning officer, they presented a petition to the House of Commons. In the same year the house determined that the right of election for the borough of New Radnor was in the burgesses of Radnor, Rhayader, Cnwelâs, Knighton, and Cefn-y-llys only, and consequently their claim was disallowed. This resolution has ever since been considered as law. It is governed by a bailiff, who is not elected by the inhabitants, but nominated and imposed upon them by the steward of Cantref Moelynaidd. So that the good people of this town may still boast, as their ancestors did formerly, of being governed by the King of England, who nominates the steward of Cantref Moelynaidd, and the latter nominates the bailiff who governs the town of Presteigne. The Great and Quarter Sessions are holden here, as also the County Courts (instead of Rhayader, which forfeited them), alternately with New Radnor.

Cock-fighting was formerly a favourite and popular diversion, pursued by gentlemen of figure and respectability. About the middle of the last century, a main of cocks was fought at the *Oak Inn*, in Broad Street, in this town, for a considerable wager, by . . . . . Esq., of Boultibrook, in this parish, and . . . . . Baskerville, Esq., of Aberedw Court, in the parish of Aberedw, in this county, and added one to the many fatal instances of ungoverned passion which the partaking of this brutal and barbarous diversion never fails to kindle and inflame. High words arose betwixt the two contending parties; they withdrew into the yard of the inn to settle their dispute: swords were drawn, and the former gentleman was run through the body, and died on the spot. The bringing of weapons so dangerous to such a place can only be accounted for on the score that a personal combat had been previously concerted by the parties. The Baskervilles were desperate fellows at pink-

ing their opponents. Sir Ralph Baskerville, of Aberedw Court, and Lord Clifford, of Clifford Castle, near the town of Hay, quarrelled about the limits of their respective estates, and fought (1270) on the Radnorshire bank of the Wye, when the latter was slain. It is supposed by several that the huge sculptured stone in the church-yard of Llowes was erected in commemoration of this battle. Sir Ralph obtained a pardon from the Pope, not for killing his man in a fair duel, but for fighting in the church-yard—an act of the most enormous profanation.

*Ecclesiastical Account.*

The church of Presteigne consists of a nave, two aisles, a chancel, a tower, and a vestry. The aisle on the south side is separated from the nave by eight octagonal pillars, sustaining seven pointed arches; the aisle on the north side by six octagonal pillars and two circular columns. The entrance from the nave into the chancel is under a high pointed arch, which is not exactly in the centre of the present church. The aisle of the chancel is divided from it by three octagonal pillars supporting two pointed arches. On the capitals of the different pillars are suspended the crests of Owen, Bradshaw, Cornewall, and Taylor, heretofore the most respectable and opulent inhabitants of this parish. The families of the former, and also of Price, are commemorated on marble monuments fixed to the east wall of the greater chancel, between which, and over the communion-table, is placed an altar-piece of curiously wrought tapestry, representing the entrance of Christ into Jerusalem. The arch between the church and chancel is decorated with the figures of Moses and Aaron; and on the opposite end are delineated Time and Death, the tyrants of the whole human race. On each side of the altar-piece is a very elegant oak pillar of the Corinthian order, and on a monument fixed against the north wall of the chancel is the following remarkable inscription:—

“Here lieth the body of Francis Owen, of Brampton, in this parish, Gent. He died March 12th, 1686, aged 80, who had the



happiness not only to see, but to cohabit with, his father, grandfather, and great-grandfather, from whence he was lineally descended; and as many generations issuing from his loins, in a lineal descent downwards, viz., his son, grandson, and great-grandson: he himself making the seventh generation of his family in his own memory and house of Brampton."

Walter Devereux, Earl of Ferrars, was Chief Justice of South Wales in the reign of Henry VIII. He was possessed of several estates in the county of Radnor, and among others Pipton, in the parish of Gladestry, and the rectory of Presteigne, and the great tithes of Norton, an adjoining parish. Being also lord of Tamworth, he is supposed to be the person at whose expense the south side of Presteigne Church was erected. His arms were—*Argent*, on a chevron engrailed *azure*, two griffins combatant of the first, collared *gules*, hoofed and langued *gules*, on a chief of the second three mullets pierced *or*. He was executed in the year 1554, in the reign of Queen Mary, for the ostensible crime of high treason, but really on account of the favour he showed to the Protestant religion.

The tower is square, flanked at the angles with shelving buttresses, embattled at top, with pinnacles at the four corners, and a cupola supporting a weather-cock. It has three ranges of windows, with two lights in each, and contains a clock, chimes, and six musical bells, on which are the following inscriptions:—

"I.—A.D. 1717. Prosperity to the Church of England.

"II.—Abraham Rudhall, of Gloucester, cast us all.

"III.—Peace and good neighbourhood.

"IV.—Samuel Sandford, Rector, A.D. 1717.

"V.—A.D. 1717. William Jones, Richard Pugh, Timothy Haswell, James Ashley, churchwardens.

"VI.—*Me resonare jubet pietas, mors, atque voluptas.*"

It has also two sun dials, and is about 60 feet high. The tower originally stood in a separate situation from the old church, as evidently appears from the particular mode of its construction, and, from the different style of its architecture, seems to have been built at different times. The old church ascended in height only to the first story.

The chancel was built against the upright walls of the former fabric by Mortimer, lord of Wigmore, in the reign of Edward I., soon after the royal grant of Moelynaidd and Elfael received confirmation, who by this act of munificence endeavoured to conciliate the affections of his new vassals.

There remains no existing record to authenticate the assertion that this south aisle was built by Lord Tamworth; but it is founded on the mere tradition of the inhabitants. The lordship of Tamworth Castle is a title almost coeval with the conquest, and was conferred on Robert de Marmion, Lord of Fontney, in Normandy, who came into England with the Conqueror. The castle of Tamworth, and the territory adjacent, had been the royal demesnes of the Saxon kings. This title, passing through the families of De Marmion, De Freville, De Ferrars, and of Northampton, successively, was conveyed by the marriage of Lady Charlotte Compton, the only surviving issue of James, fifth Earl of Northampton, in the year 1751, to the Hon. George Townshend, eldest son and heir to Charles, third Viscount Townshend, of Raynham, in the county of Norfolk. The noble family of De Ferrars having intermarried with the powerful families of De Braos, Lord of Brecknock and Buallt, and of Mortimer, Earl of Marche and Wigmore, respectively, became possessed of considerable estates and several castles in the county of Hereford, and on the borders of Radnorshire. A part of this property, consisting of tithes leased to Richard Price, Esq., representative in parliament for the borough of Radnor, at present belongs to Townshend, Lord de Ferrars, the heir of that house. His arms are quarterly of six,—1. *Azure*, a chevron *ermine*, between three escallop shells *argent* (Townshend). 2. France and England, quarterly, within a border *argent* (Plantagenet of Woodstock, Duke of Gloucester). 3. *Sable*, a lion of England, between three helmets, proper, garnished *or* (Compton). 4. Paly of six, *or* and *azure*, a canton *ermine* (Shirley). 5. Quarterly, 1 and 4 *argent*, a fess *gules*, three torteaux in chief (Devereux); 2 and 3, Varre

*or* and *gules* (Ferrars of Chartley). 6. *Gules*, seven mascles conjoined, 3, 3, and 1 (Ferrars of Groby and Tamworth.) The arms of Townshend, Ferrars of Chartley, and Ferrars of Groby and Tamworth, are sculptured on the three buttresses which flank the south front of the church. Two of them are defaced by the injuries of time and weather, the middle only remains visible, which is that of Townshend. The crest of Ferrars of Tamworth was,—on a wreath an unicorn passant *ermine*, armed, hooped, maned and tufted *or*.

In the year 1604, in the reign of James I., Sir Robert Harley, the only surviving son of Thomas Harley, Esq., was made forester of Bringewood Forest, with a salary of £6 2s. 8d. per annum, with the pokership, £1 10s. 5d. per annum, and also forester of Prestwood, 18s. per annum. *Query*, if Prestwood be the same with Presteigne.

The church-yard is a spacious and extensive area, containing about half of an acre of land, and accommodated with gravel walks, planted on each side with trees. The walk on the north side of the church is 120 yards long, and eight broad, where lately flourished a grand avenue of fine sycamore trees, which were felled and sold by an avaricious rector of this church. On the right hand of the walk that leads to the grand entrance into the church, which is an arched porch sustaining the tower, stands a mutilated stone cross.

This is, perhaps, the most valuable benefice in all South Wales, being worth, at a moderate calculation, £1000 per annum. The late rector, the Rev. John Harley, advanced its income to £1500 per annum. It consists of a vicarage and rectory united, with the chapelry of Discoed annexed. The rector enjoys all the tithes of every denomination of this well cultivated and extensive parish. Formerly the vicarial and rectorial tithes were disunited, and possessed by different persons. For in the eighth year of the reign of King Charles I., the Rev. John Scull was presented to the vicarage only; but in the fifteenth year of the reign of King Charles I., the impropriate tithes of this parish,

being forfeited to the crown by the feoffees of St. Antholine's, London, who purchased impropriations to maintain and establish factious and seditious lectures, were by royal letters patent given to the said Rev. John Scull, D.B., the first clerical rector of this church, and to his successors for ever, in *puram eleemosynam*, for the good of the souls of the parishioners of the said parish. This royal grant was procured by Mr. Scull at a considerable expense, aided by the friendly advice and interest of Lord Willoughby, so that he became the greatest benefactor to this church since its foundation. But in the despotic administration of the Rump Parliament, he was deprived of all the emoluments of his living, and died in extreme poverty in the year 1652. The income of this rectory was, by a set of hypocritical parliamentary rascals, under the influence of Oliver Cromwell, given to one Knowles, an Anabaptist, and Lucas, a London tailor, and enjoyed by them till the day when Oliver's carcass was exhibited at Tyburn. In the first year of the restoration of King Charles II. the said rectory was again bestowed upon the church, to which in the same year was presented the Rev. Philip Lewis, A.M., the second clerical rector of this benefice. This account is extracted from the register book of the parish.

"Ego Phil. Lewis, Rect. Presteigne, hæc apposui in successorum gratiam  
X Cal. Junii, vid. 23<sup>a</sup> die Maii 1670.

"Joannes Scull, Baccal. in Sacr. Theolog. impensis ter centum librarum et ope domini et comitis de Willoughby, (cui erat a sacris) obtinuit ab optimo, et in ecclesiam munificentissimo, rege Carolo primo, rectoriam impropriatam ecclesiæ de Presteigne in puram elemosynam; hoc est, effecit ut piissimus rex per literas patentes constituerit ex rectoria impropriata et vicaria prius existente, (cujus vicarius erat dictus Joannes Scull) unam individuatam et consolidatam rectoriam presentativam, &c. ut ex literis patentibus constat. Quas literas patentes videat licet, cujus intersit. (In the third part of the originals of the fifteenth year of King Charles I., transcribed out of the High Court of Chancery, and remaining in the custody of the Treasurer's Remembrancer in the Exchequer, c. vii. Roll.) Joannes dictus denominatus erat in istis literis rector ecclesiæ dictæ, et imperturbatus ita remansit, donec (usque) in Carolo primo cecidit ecclesia Anglicana, in eaque rectoria de Presteigne: nam atrum et sacrilegum nomine Parlamentum, sed re conventio diabolica, concessit rectoriæ de Presteigne reversionem, vel reventus, parochianis de St. Anthling factiosissimis Londini. Sic exutus est rectoria rector meritissimus doctus Scull, et fit Presteigne rectoria præda sacrilegis de St. Anthling,  
( ) James de Trippleton, aliisque: Interim moritur ex mærore

prædecessor meus doñus Scull, destitutus, devestitus, et denudatus omnibus suis et beneficiis, et officiis. Sit sibi pax. Optime meruit de hac ecclesia, et de omnibus qui ei successerint: In memoriamque ejus hæc apposui gratus successor.

"Huic divino et reverend, viro surrogarunt perduelliones sacrilegi Knowles, nescio quem anabaptistam, et Lucas, sartorem Londinensem, quorum nomina fætent.

"Tandem ecclesiæ Anglicanæ conculcatæ, et exulantis regis, et direptæ plebis, et eversarum legum misertus Optimus Maximus restituit et throno et nobis Carolum secundum 29<sup>o</sup> Maii annoque Dei 1660.

"Eoque anno benevolentia erga me moti primi Parochiani de Presteigne, imprimis Thomas Ecclestone me monuere, imo aegerunt, ut me Regis serenissimi pedibus supplicem offerrem, et eorum nomine (nam etiam supplices eo literas composuerat amicus meus Franciscus Richards, quibus omnes alii subscriperant parochiani) peterem ad rectoriam de Presteigne nunc vacantem Presentationem.

"Excitatus ergo eorum votis adii Aulam, supplices libellos ope viri (mihi usque colendi, cui, quicquid sum debeo,) Reverendissimi Doctoris Georgii Morley, nunc Episcopi Wintoniensis, (cui etiam sum Capellanus,) obtuli Regi, qui gratiose mihi rectoriam dictam concessit, ad eamque me præsentavit: Multum quidem negotii mihi fecere Edw. Harley, Britton, alique competitor, sed illis non obstantibus 6<sup>to</sup> die Mensis Augusti anno 1660 admissus sum ad vicariam de Presteigne cum impropriatis eidem annexatis dotibus per Doctorem Chaworte Vicarium Generalem. Cum Jurisperiti me monuissent Presentationem ad rectoriam nomine presentationis renovare, id quoque obtinui et perfecti et tandem 24<sup>to</sup> die Octobris anno 1664 inductus sum ad rectoriam ecclesiæ parochialis de Presteigne per Rever. in Christo Patrem Herb. Hereford, sit laus Deo. Georg. Winton. Gilbert Londin. Johan. Sarish. Docto. Gibbs, Johan. Richards. Nichol. Taylor. Evan. Davies, Thom. Owen, aliosque. Et denuo aliquid dandum est et ingenio et non numerandis expensis meis,

"Hæc apposui in gratiam successorum ut noscant scopulos quibus ipse allisus sum, et petant non ut ipse male consulens, Vicariam sed Rectoriam, et ut inspiciant literas dictas irrotulatas ut supra.

"Natus modicis sed honestis parentibus Rich. et Anna Lewis paroch. de Llandrindod (individuae Trinit. sacre) in viculo de Brin heire de Mellenith; educatus scholæ de Presteigne; Oxoniæ ab Docto optimo Roberto Waring alitus in Æde Christi, Magistri artium dignitate cohonestatus in Aula Sanctæ Mariæ. Jam denuo rector de Presteigne hæc scripsi anno ætatis meæ XLiii, anno rectoriæ meæ 9<sup>to</sup>, anno Doñi 1670.

"PHILIP LEWIS."

This rich benefice is valued in the king's books as low as £20. The patronage of it is vested in the Earl of Oxford. The church is dedicated to St. Andrew, and situated on the right bank of the river Lug, celebrated for its fine trout and grayling fishing. It is distant 150 miles west-north-west from London.

The charitable donations and benefactions left to this parish are very liberal, as will appear from the following list:—

John Beddowes, Esq., in the year 1568, gave certain

lands and tenements to the value of £30 per annum, for the maintenance of a free grammar school, for the education of children born in this town and parish.

Ellen Harris, widow, of London, by her last will in the year 1630, gave the sum of £4 to be distributed yearly, viz., 4 marks for 4 quarter sermons, and 13s. 4d. to be distributed among the poor of the parish on the four sermon days, and the other 13s. 4d. to the churchwardens of the said parish for ever.

John Matthews, of Clerkenwell, London, gave £50 to be lent to five or six poor tradesmen of this parish for two years to each tradesman, use free. He gave £52 to be distributed in 12d. loaves to twelve old people of the parish, every Sunday for ever. He gave six coats to six poor children every year. He gave six bibles to six poor children every year for ever.

Nicholas Taylor, Esq., of this parish, gave the interest and use of £30 for placing one poor boy or girl of this parish an apprentice for ever.

Margaret Price, widow, late of Pilleth, gave the interest of £50 for ever, for the placing of one poor boy an apprentice every year. She gave the interest of £10 for the clothing of two poor people yearly.

Richard Rodd, Esq., of the Rodd, in the county of Hereford, gave £5 to the poor of Presteigne.

Jane Bull gave 12s. per annum, to be distributed in bread to twelve poor people upon Candlemas-day.

Thomas Ecclestone, of Presteigne, Esq., gave to the poor of Presteigne £50 as a fund towards the building of a small house for their accommodation for ever. He likewise gave £5 to purchase some ornament for the church.

Nicholas Taylor, Junr., Esq., of this parish, by will, dated December 2, 1672, gave £20 to be added to the £30 given by his father for binding apprentices. He also gave £30 to buy cloth for the poor at Christmas, in all £80.

Ambrose Meredith, of Stapleton, gave one-half of the annual rent of two parcels of lands, and one cottage with a garden, lying and being at the Slough, to be distributed

by the minister and churchwardens among the most needy and poor of the parish, on the feast of St. John the Baptist, St. Michael, Circumcision, and Annunciation. The other moiety he gave to bind an apprentice.

Thomas Cornewall, Esq., baron of Burford, lord of Stapleton and Lougharness, gave to the poor of this parish several sums of money and goods forfeited to the said lord of the manor by felonies, murders, and other crimes, viz., by a felony committed at Cascob, £2 12s.; by a murder committed at Combe, £6. By another forfeiture of blood, applied to the benefit of the school, and the purchasing of leathern buckets for the engines, and to other charitable purposes.

Sir Thomas Street, of the county of Worcester, one of the judges of assize on this circuit, gave £20 to bind seven apprentices, which sum was forfeited by William Whitcombe, Esq., of London, high sheriff of this county, for non-attendance at the great sessions.

Littleton Powell, Esq., of Stanage, one of the six clerks of Chancery, gave a large, noble, silver flagon, weighing 74 ounces and 3 drams, valued at £25, to be used in the administration of the holy sacrament of our Lord's Supper. Engraved on the top is this inscription:—

“Ex dono Littleton Powell, armigeri, Anno Domini 1692.”

On the front this Latin inscription:—

“Gratitudinis ergo propter sumas Dei Optimi Maximi in me benedictiones collatas, hanc Ædi sacræ de Presteigne dicavi, ut usui solummodo detur in celebratione cænæ domini, et ut in cista ejusdem Ædis semper post usum prædictum reponatur.”

Thomas Owen, Esq., of Brampton Parva, gave the altar-piece in the great chancel, and two silver salvers, gilt, to contain the bread at the holy communion.

One large, handsome silver chalice—donor unknown.

Nicholas Scarlet, of Presteigne, gave 40s. per annum, to be distributed among the poor of this parish.

Giles Whitehall, Esq., of the Moor, in the year 1734, gave to the township of Presteigne a fire-engine, and 12 leathern buckets.



Edward Price, Esq., of Aylesbury, in the county of Bucks, in the year 1774, gave a handsome chandelier to the church; also, he gave the interest of £50 to be distributed in bread to the poor of the parish on Christmas-day and Easter-day, for ever, by the minister and churchwardens thereof. The said Edward Price was buried in the great chancel.

*List of Incumbents.*

Rev. Roger Bradshaw, Vicar .....	1600	Rev. Timothy Thomas, D.D. ....	1727
Rev. John Scull, D.B., Vicar .....	1611	Rev. Joseph Guest .....	1751
Rector .....	1640	Rev. Archdeacon Harley .....	1770
Rev. Philip Lewis, A.M., Rector ..	1653	Rev. William Whalley .....	1789
Rev. William Morgan .....	1702	Rev. James Bull .....	1799
Rev. Samuel Sandford .....	1717	Rev. John Harley .....	1812
Rev. Archdeacon Comyn .....	1721	Rev. James Beebe .....	181

The original appointment and names of the first trustees of the free school, founded by John Beddowes, Esq., in the reign of Queen Elizabeth, A.D. 1568.

*Trustees' Names.*

Thomas Wigmore, Esq.	Nicholas Meredith.	Philip Gough, Junr.
Peter Lloyd, Esq.	Rev. Roger Bradshaw.	John Jennings.
John Weaver, Esq.	John-ab-Owen.	John Jenkins.
John Blayne, Junr.	Roger Vicares.	

*List of Schoolmasters.*

Rev. Miles Hawkins .....	1595	Rev. Eusebius Beeston .....	1700
Rev. John Gomey .....	1658	Rev. Humphrey Griffiths .....	1779
Rev. Robert Treylos .....	1663	Rev. John Grubb .....	
Rev. James Bailey .....	1682		

(To be continued.)

BOUNDARIES OF CAERMARTHENSHIRE.

(Read at Rhyl.)

THE ancient territorial divisions in Wales by cantrefws and commots were extremely simple. Cantref imports an union, or confederation, of one hundred trefws, bods, or townships; these townships were so called because ten householders, with their families, composed one bod, or dwelling; these all dwelt together, and were sureties, or pledges, to their prince for the good behaviour of each other, and if any offence was committed in their district,

they were bound to have the offender forthcoming. For despatch of business the cantrefs were each subdivided into two or more commots; and as they consisted of so many bods, or trefs, as were comprised within one common precinct, such commots held from very ancient times their separate courts and jurisdictions.

About the middle of the ninth century, Rhodri Mawr, or Roderick the Great, held the whole of Wales united under his authority. Gwyneth, or North Wales, consisted then of fifteen cantrefs, which had in them thirty-eight commots; Powys consisted of fourteen cantrefs, subdivided into forty commots; and Dynevor, or South Wales, consisted of thirty-eight cantrefs, and eighty commots. "This latter territory," says an old writer, speaking of Dynevor, "is now commonly called South Wales, and is a country both great and large, with many fair plains and valleys for corn, high mountains and rocks full of pasturage for cattle, great and thick woods, with forests and parks for red deer and fallow, clear and deep rivers full of fish. This part, as all the rest of Britain, was first inhabited by the Britons, which remain there to this day, saving that in divers places, especially along the sea-shore, they have been mingled with Saxons, Normans, (which the Welsh history called Frenchmen,) and Flemings, so that the Princes of Wales, since the conquest of England by the Normans, could never keep quiet possession thereof; but what for strangers, and what for disloyalty of their own people, vexation and war, were for the most part compelled to keep themselves in Caermarthenshire." The territorial division by cantrefs and commots, and bods or trefs, continued in Wales as long as the native princes reigned there; but after King Edward I. had overrun Wales, and brought it in part under his own immediate dominion, he first made strict inquiry touching the Welsh laws within the several commots and cantrefs which submitted; after which, in the 12th year of his reign, the statute made at Rhuddlan was passed, whereby the administration of justice in Wales was settled, and counties were first introduced, or created therein, in a method very near to the

constitution and laws of England; and as the territories which had pertained more immediately to the princes of the house of Dynevor were then in possession of the crown, by forfeiture or attainder, the present two counties of Caermarthen and Cardigan were created out of the same; by the same statute it was enacted that there be appointed a sheriff for Caermarthen, with its ancient cantrefes and commots, metes and bounds, and that there be coroners for the same, and that bailiffs be appointed for the commots therein. By the 27 Henry VIII. c. 26, the Chancellor of England is directed to issue a commission under the great seal, to inquire and view amongst other Welsh counties that of Caermarthen, and thereupon to divide the same into so many hundreds as should be thought meet; and the said hundreds they were directed to certify into the High Court of Chancery, which hundreds, after the said certificate, should be used and taken as the hundreds in every other shire within the realm of England. By a subsequent act, 28 Henry VIII. c. 3, three years are allowed for correction of the allotment of places to the several shires; and by 31 Henry VIII. c. 4, three years further were allowed. Under the above commission, and another for inquiry into the Welsh laws and customs, certain ordinances were framed, which were afterwards confirmed by the 34 and 35 Henry VIII. c. 26. By the 27 Henry VIII. c. 26, the commot of Gwyr, or Gower, which originally formed part of Dynevor, was taken away from the county of Caermarthen and added to Glamorganshire; and certain lordships, as Laugharne, Llanstephan and Usterloys, previously belonging to Pembroke-shire, were by 34 and 35 Henry VIII. c. 26, taken from the latter county, and joined to Caermarthenshire.

The return under the commission upon which these changes were founded must have been made, and would contain many interesting particulars; but it is not to be found in Rymer, or elsewhere. As far as Caermarthenshire is concerned, that county was a loser in territory by the change from its ancient cantreds and commots to modern hundreds, as it lost the fertile and populous peninsula of

Gower, and consequently the important town of Swansea, and received only some lordships, and one or two isolated parishes in Pembrokeshire in exchange.

From the parish of Kenarth the Teifi forms a natural boundary between the northern side of Caermarthenshire and the county of Cardigan; that river ceases to be the boundary between the two counties on being joined by a small brook, called, from that circumstance, Nant y fin, between the two parishes of Cellan and Pencarreg, and the boundary line between the counties follows that brook as far as it flows; it then passes Penlan Las in Cellan, and ascends the high ground that skirts the Teifi till it reaches the high road from Llanvair Clydoge to Caermarthenshire, at Cerrig tair Croes, or Triplwf, where the parishes of Cellan, Pengarreg, and Llanycrwys all meet together; the line then passes an immense upright stone, called "Hirfaen Gwyddog," *i. e.*, conspicuous, standing 16 feet above ground. It next reaches Byrfaen, formerly also an upright stone, 15 feet long, by 4 in width and thickness, though it has fallen from its upright position. The line now ascends with the ridge that skirts the valley of the Twrch towards the source of that stream, leaving the valley in Caermarthenshire. Along the Graig Cwm Twrch, as the ridge is called, are a series of carns that serve to point out the course of the boundary line; these are marked on the Ordnance survey severally as Carn, Carnau, Carn, Carn-fawr, Carn-fach. On the line is an immense stone, called Maen Prenfol, or Maen Penvoel, near Lluest y Bwlch and Esgair Ddu, on Waun Cellan, which appears to have been a cromlech, but to have fallen from its original position; it is 16 feet in length, and 24 feet in circumference; it lies upon part of a moated tumulus of earth. About two yards from it was a walled erection, and some scattered stones; the whole probably once formed a cromlech. Prenfol may be a corruption of "Brynfoel," *i. e.*, bare steep. At Carnvach, the last in the series of carns, and near Pencae Harry, the line follows the Nantmawr brook to Blaen Twrch-issa, and thence proceeds to the head of the Cothi,

at Blaen Cothi. Hitherto we have had the parishes of Pencarreg, and Llanycrwys, Caermarthenshire, and Cellan and Llanvair-Clydoge, Cardiganshire. From Blaen Cothi proceed down that stream till its junction with a tributary called Nant-y-raddon, or Nant-yr-adarn, up which stream proceed to its source, and thence to Pyscottwr-vach, which follow to its fall into Pyscottwr-vawr, and thence till the fall of both into the Dothie; where the two Pyscottwrs mingle their waters with those of the Dothie, the mountains are tremendous, rising almost perpendicularly from the banks of the streams on each side. The parishes passed in this course are Llanycrwys, Cayo, Cilycwm, Caermarthenshire, Llanvair Clydoge, and Llandewi Brefi, Cardiganshire. Thence follow the Dothie to its junction with the Towy, proceed up the Towy to the junction of the Trawsnant brook; following the Trawsnant we come to the top of Hirgwm. Here we have Llanvair-ar-bryn, Caermarthenshire, on the right, and Llanwrtid, Brecknockshire, on the left; proceed down Hirgwm south-east to a common called Llwydlovach, and on in the same direction to Cwmcrychan; thence to the source of the river Gwenol, which follow to its fall into the Gwydderig, up that river, turning from west to south-east until we come opposite to a brook running into it on the south side, about four miles and a half from Trecastle, in Brecknockshire, called Nant y Meirch, which trace upwards from north to south-west; turn near a white stone to the westward, leaving the stone in Caermarthenshire; cross the old turnpike road over Trecastle mountain to Llandovery, to Gors Pendaulwyn, then to a brook called Henwen; down the same in a course nearly from west to east, till that brook falls into the Usk; up the Usk, turning from north to south-east to its source, between the two bannau, or vans, Ban Sir Gaer, and Ban Sir Brecheinog; thence south-east to the river Twrch, which follow in nearly the same direction, till it is joined by the brook from Cwm Llynfell; thence up that brook to its source, across the north skirt of Gwain Cae Gerwin, to a branch of Amman river; which follow to a point

where you strike off with its tributary Garnant, and follow the same till Nant y Melen falls into it; then follow that brook to its source; whence strike off towards Cotham river; which follow to its fall into Llychwr, or Loughor, which is the boundary line between the counties of Glamorgan and Caermarthen to the coast. From Llwydlo-vach to the Gwydderig, we have Tir yr Abad, or Llandulas, in the hundred of Builth; and afterwards Llandilo yr fan, in the hundred of Merthyr, in Brecknock, on the left, and Llanvair ar Bryn, Caermarthenshire, on the right; from the fall of Nant y Meirch into the Gwydderig we have the parish of Llywel, in the hundred of Devynock, in Brecknockshire, on the left, and Myddfai and Llanddoisant parishes, in Caermarthenshire, on the right; then Devynock and its chapelries, and Ystrad Gunlais and its chapelries, Brecknockshire, and Llandebie, Bettws, and Llanedy, Caermarthenshire; then Llanguick, Llandeilo, Tal y bont and Loughor, Glamorganshire, and Llangennech and Llanelly, Caermarthenshire.

The southern or maritime boundary of Caermarthenshire forms the front of what is sometimes called Tenby Bay, but more properly Caermarthen Bay; Worms' Head, in Gower, forming its eastern termination, and Caldy Island its western extreme. The whole of the Caermarthenshire coast line is flat and low, and extends nearly twenty-eight miles. From the broad estuary of the Burry, at the mouth of the Loughor to the mouth of the Towey, it is extended in a flat marsh, bounded towards the sea by a long chain of sand hills, locally called burrows; the marsh terminates at the Towey, but the sand hills, or burrows, continue with little intermission to the western extremity of the county. At low water the sea retires to a very great distance from the shore, leaving a wide, dry plain of sand along the whole line of coast, as at Kidwelly, Laugharne, &c.; this accumulation of sand has been formed by the co-operation of no less than five rivers, the Loughor, the two Gwendraeths, vawr and vach, the Towey, and the Tave, with their tributaries,



which all empty themselves into Caermarthen Bay within a space of sixteen miles. At the *New Inn*, a solitary public-house on the beach between Laugharne and Tenby, a rivulet debouches on the strand, which is the boundary line between the counties of Caermarthen and Pembroke; that streamlet proceeds northward, passing through Pant dwysir to Tavernspite, on the great turnpike road from Narberth to Caermarthen, where is a boundary or county stone; from thence the line continues northward with the brook Carvan to Eglwys Vair Glan Tave, a chapelry in Llanboidy parish, whence the Tave river is the boundary between the two counties as far as Llanvalteg Bridge;<sup>1</sup> hence the line accompanies a tributary westward, but soon quitting it doubles back upon Llanvalteg; but, turning again at Pentrebedde, passes westward by Castle Dyran, a chapelry in Kilmaenllwyd, and by Longford, till it meets with and follows a tributary of Cledhau ddu, or East Cledhau, called Crynwg, into that river. Here the Cledhau, as the boundary between Caermarthenshire and Pembrokeshire, compasses the parish of Egremont; and leaving it in Caermarthenshire, becomes the boundary between the two counties; then Pembrokeshire comes over to the east side of Cledhau again at Llandisilio, until a brook running from Rhyd Milwr to the eastward falls into Cledhau, which brook at that point parts the two shires. The line then returns to the Cledhau, and runs with it till the fall of a brook, called Bray, into it, whence the line runs along the Bray to its source. From the spring of that brook the line runs by a land sker, or mark, over to the Tave again by a line to the north of Eglwys Vair Achyrig, a chapelry in Henllan Amgoed parish; then the Tave is the boundary line as far as a tributary from the eastward at Aberdyffnant, from whence the line follows the tributary towards its source; whence leaving the Tave and its tributaries, the line skirts the high ground by Llanwinio Common to Henveddau, and

<sup>1</sup> At Llangan, opposite Trewerne, the boundary line retires from Tave as far as Cefn Farchen, leaving the church in Pembrokeshire, but returns directly to the Tave again.



towards Postgwyn; whence it descends to the Cych river at Kilrhedyn, which stream flows northward, as the boundary between the two counties, till the fall of that river into the Tivy, a little below the village of Kenarth, which parish it separates from that of Maenor Divy, in Pembrokeshire.

First, we have Marras, Caermarthenshire, and Amroth, Pembrokeshire; next Eglwys Cymmyn, Caermarthenshire, and Crunwere, or Cronwere, Pembrokeshire; then Kiffig, Caermarthenshire, and Ludchurch, or Eglwys Llwyd, Pembrokeshire; then Eglwys Vair Glan Tave, a chapelry in Llanboidy parish, Caermarthen; then Langan and Llanvalteg parishes, only the church of each, and smaller portions of the parishes, being in Pembrokeshire, the rest of the parishes being in Caermarthenshire; then Egremont, Caermarthenshire, which county here strangely encroaches on Pembrokeshire, and Llawhadden, united with Bletherstone, Pembrokeshire; Llandisilio, in Dyved, is in two divisions, one in Caermarthenshire, the other, with the church, in Pembrokeshire; then occur Llan-y-Cefn in Pembrokeshire, and Llanglydwen in Caermarthenshire; next Llandilo in Cemmaes, Pembrokeshire, united to Llangolman, the adjoining parish, and Eglwys-vair-Achyryg, a chapelry in the parish of Henllan Amgoed, Caermarthenshire; then Monachlogdu, Pembrokeshire, and Llanwinio, Caermarthenshire; then Llanvernach, Pembrokeshire, and Kilrhedyn, chiefly in the hundred of Elvet, Caermarthenshire, little more than the church and church-yard being in Pembrokeshire; then occur Clydé, with the parishes or chapelries of Penrith, Capel Colman, and Llanvihangel Penbedw, Pembrokeshire, and Maenor Divy in the same county, and the parish of Kenarth, in Caermarthenshire.

T. O. MORGAN.

LETTERS OF WILLIAM WILLIAMS, OF IVY TOWER,  
PEMBROKESHIRE, TO THEOPHILUS JONES,  
OF BRECON.

THE following letters having been placed in my hands by the kind permission of the gentleman who purchased, at a recent sale of a portion of the late Archdeacon Payne's library, at Crickhowell, the identical copy of Williams' *Primitive History* referred to in Letter II., at the end of which the letters were stitched by the historian of this county, I have considered them not unworthy of publication in the *Archæologia Cambrensis*. They were written by a studious and original-thinking man; and, though his views may be unsuited to bear the test of modern archæological science, yet they ought to be brought before the notice of members of our Association. Mr. Williams was one of a school of antiquaries, formerly numerous, but now fast disappearing from the arena of public discussion; still, as the precursors and pioneers of the progress of the present day—though they often mistook the nature of the ore they were so sedulously mining for—their labours ought not to pass without heed, nor without grateful acknowledgment. These letters, five in number, will be more especially interesting to the collector of Pembrokeshire county history; and several useful Notes may be selected from them by the diligent reader.

JOS. JOSEPH, F.S.A.

Brecon, 1st September, 1858.

I.

*Ivy tower. Wednesday Evening*

Sir

I trace my descent from Bp. Ferrar, not merely as his descendant, but as his direct heir at law, by the same token that I at this moment enjoy the Estate which he left behind in Aber-gwilly Parish, with the Title deeds, his Bishop's seal, and even his noted staff, which was made a capital article ag<sup>t</sup> him, as was his sounding "Whew!" when in Milford Haven a seal suddenly started up above water into his view. Bp. Ferrar had once a

son; but his surviving child, a daughter, became wife of Rev<sup>d</sup>. Lewis Williams, Rector of Narberth, a Herefordshire man; but who must have been fortunate in very powerful friends, as he obtained from the crown the best living in Pembrokeshire; his son Robert Williams was befriended at Carew Castle by Sir John Perrott, and married a Miss Whitchurch, niece and I suppose heiress of Archdeacon Rudd, who lived in S. Florence. They purchased lands there and their son and Heir William had, by Jane Stafford of Laugharne, an only son Robert, whose eldest son William was my Father by Elizabeth a daughter of the first Morgan Davies of Cwm, or Coomb, Carmarthenshire. This may be seen in St Florence Church on a copper-plate engraven 1655. Above 160 years after his death Bp. Ferrar was foully traduced and belied by the Tory Rory writer, Browne Willis in his borrowed account of S. David's wherein he has as much extolled Archbishop Laud as he has disparaged Bp. Ferrar, whom I can prove substantially to have had a son Samuel. Lines on the monument at Tenby

En ! animus rursus claro cum corpore surget

In a bright body yet the soul will live.

My own arms quartered with Ferrar's, and which I bore A.D. 1766 as Sherif of Pembroke are Field or, a chevron gules, between 3 cantons or cantoons ermine. At least 60 years ago Dr Yardley then Rector of S. Florence got the scutcheon which I at present have from the Herald Office, but on the old alabaster frame round the copper plate in the Chancel of S. Florence were the same arms, yet so worn by time that in A.D. 1767 I renewed the frame work, arms &c. Your MS as to Bp. Ferrar is quite erroneous. It is the hard fate of Bp. Ferrar that he has been grossly-wronged by pretenders as well as enemies. In Carmarthen Church-yard is a most pompous inscription on a Ferrar, Howel descendant of the Bp. and of Earls Barons &c. If we ask how so; Ferrar, Howel's ancestor, married a daughter of my ancestor the oldest Rd. Williams of S. Florence.

That . . . . . introduced himself . . . . . as descended from a "younger" Brother of the first Rd. W<sup>m</sup> of S. Florence. . . . . came here and went to S. Florence Church and copied what he pleased of, as he says, his KIN, and got my scutcheon under pretence of having it engraved on a plate of Tenby to be inscribed to me, and of Carew Castle to my daughter, accordingly I employed Mr Golding to take off the N. W. view of Carew Castle which he did: and . . . . . came to (and did) copy it; and . . . has touched 20 pieces from me on that account. But lo, the N. E. view has been taken;

on my demanding the reason a Wiltshire goose replied he had taken upon himself all the castles in Pembrokeshire. By what right could he supersede my views done at my expense? My N. W. view of Carew Castle would have (with Back) shewn the whole Castle. I have been used more basely still as to Tenby. Golding at my expense drew a miniature of Tenby as a model for a large painting, which you will be welcome to see here. The model I gave to . . . who has acted so as I cannot find a name for. I have a large old double house (near the Lion Inn) 3 stories high 5 windows each in length; below it was the shell of what was 50 years ago a clever house 3 stories high 3 windows in length; below that there was a small ale house sold by S<sup>r</sup> W<sup>m</sup> Paxton to L. Milford. This being too small for a gentleman's house . . . altered Golding's plan: enlarged the ale house, on the ground of my old shell, which he pushed up into my large house: and to do so, annihilated half of the last: and came here (he and his Baronet) to dine, and one would suppose to enjoy the insult. But I really thought . . . built the imaginary house to improve the view without any real house in view: otherwise he should have dined with the Duke! The residue of the story regards an Irish Lord who really undermined my walls, but I immediately sent a measurer and witnesses to take the dimensions. Sat!—A right special history we may expect of the county: for . . . is determined to deny that Col Poyer pulled the Lord's ancestor out a window at Picton C. and carried him off, like a Butcher's calf, across his horse's neck. I can refer to proof of the first authority as to the fact.

I know not how any Child got at Begelly—but a child in many senses is there now. From P. Rice of Scotsborough a Daughter married a Lort of Prickaston, the late John Lort's daughters are living at Haverfordwest. For Risam I can only refer to his monument; with his charity the Corporation bind out apprentices. Cromwel's soldiers fired at the effigy, the mark of the musket ball is visible in the walls.

When Joshua drove out myriads of Canaanites from Palestine, some fled to Afric—some to Cales (Gadira) some in Tyrian traders for Tin to Britain. Hence Sadwrn—Gadir—Caer and the names of our Celtic Gods. I can give you a book which says more. But I find that the Trojan war a few years preceded the Exodus. I sent in vain lately for the Book of Druidism.

It is in my line of reading. I find Ledwich wrongs Borlase. Gothic Gods are Thor, Freya, Woden, Satur &c and their sacred tree the Ash. The Oak is Druidical; their Gods Belin (or Bel Hen) Belisama, or holy Queen; Hesus;—Teutat; Sadorn (potent) corruptly the Latin Salwin, the Greek cronos, from Crunn, round;

—hence Corona, Crown, & rotundus. Ham was the Saturn who who first wore a diadem, Teutat was the second Thwth of Egypt, who fled from the Hycsi into Spain, and his sepulchre was there in the time of Scipio Africanus. Ham was the first Pagan Jove, and Vulcan: and the Gothic Thor, as his hammer evinces. Out of respect to you I write this tho to me unpleasant. Mr Pritchard's account of me was erroneous. I am Sir your sincere humble servant

WM. WILLIAMS.

Rev<sup>d</sup>. M. Theophilus Jones  
(of Brecon)  
Tenby Hotel.

---

II.

*Ivy tower. Tenby 23 July 1810.*

Dear Sir

I was sorry to find you had left Tenby, and hoped you would have visited the Churches of the contiguous parishes of S. Florence and Manorbeer. At the last is a cross legged knight of the family of Barry, from whom Gerald Barry, stiled Sylvester Gyraldus. The roof of the Church is a stone vault; it seems built to overaw the Castle under it on the west side: but pirates used to frequent the coast, and a knoll near and overlooking the sea, yet seeming to hide itself behind the higher interior ground, is called Old Castle. Here the Danes collected their booty previous to their carrying it off; the farm is called Skrink Hill, Old English for Shrink Hill. Carew Church and Castle is worth visiting.

You are pretty much in the right as to the arms of the Ferrars. Some years ago a lawyer of London took out a pedigree of Ferrars of Eawood, Halifax parish; who were certainly a kin to the Bp. once prior of Nostel there. But my great gransire W<sup>m</sup>. Williams, son of Rd. W<sup>m</sup>s whose wife was a Whitchurch, niece and I think heir of Archdeacon Rudd, set up a copper plate to his father's memory divided into two columns, that facing the reader's left was surmounted with my arms, quartered with that of Bp. Ferrar, just as you saw at Tenby. Yet the Herald officers sent me the arms of the Eawood Ferrars, 3 Horse-shoes on a Bend; but they could go no higher than 1623. However in 1766, I as sherif of Pembrokeshire took my arms from S. Florence Church. Next year a stonecutter repaired the Table and instead of setting the arms of Rudd (which he figured in the same scutcheon) on the female side of the shield, he placed it over the Male's, because Rudd's inscription was that side of

the plate!! It is abominable what Churchwardens will dare! A most respectable family (named Barret) formerly lived in Tenby. On some of them was a tombstone, in the north aisle there, near Risam's monument; and between the Scotsborough monument and Bp. Tully's elevated Tombstone on the N. side of the steps leading up to the Communion Table. The late Thomas Saer of the Lion Inn Tenby, who came thither from being hosler of the Ivy Bush, Carmarthen, a most self important personage, resolved his friend Oliver should lie in that grave, and have that tombstone; which he *effaced* accordingly. Our sage Bp's Court made light of the complaint!! And so do I as well convinced that "Resurgam." Yet monumental inscriptions are sometimes important records.

I have been very, but vainly, desirous to find out the Herefordshire family of the Rev. Lewis Williams: nor do I know where he was buried: but probably at Narberth: which is the best benefice in this county; & therefore he must have been of some note. I wish such a family in Herefordshire could be made out.

I have under Bp. Ferrar's own hand, the names of his own fireside; namely, Elizabeth his wife, Samuel and Griffin his sons—Salvage his daughter. The instrument being in Latin my Grandmother Williams mistook the mother's name to be the daughters: otherwise the tombstone she put in the chancel is a good and especial chronicle.

I intend to send you my "Primitive History," a quarto of about 600 pages from the Creation to Cadmus. Had I called it *Primitive Antiquities* the book would, I think, have sold better. For a small 4<sup>to</sup> of Johnstone's called *Celto-Scandian Antiquities* sold, altho it contains only scraps of Gothic History. I undertook that work because I as well as others deem ancient chronology imperfect. Manetho averred that his tables regarded the kings of five different provinces: these tables Africanus and Eusebius set in successive, instead of collateral, order. Both Sir John Marsham and Sir Is. Newton were aware that chronology was too much prolonged. But Sir Isaac on the other hand contracted it excessively. One of his mistakes is his taking Hercules successor of Crotopus of Argos to be Sthenelus predecessor of Eurystheus, an error of some seven successions! Sir John Marsham owned the dynasties demanded a better arrangement, but confessed his inability to perform. It is not difficult but my printer has been awkward in his tables. The Egyptian Pentarchy resembled our Saxon Heptarchy, some of whose princes, at times, became paramount over two or three provinces. So it was in Egypt: for instance Sesostris; therefore I had only to set Sesostris of one dynasty exactly parallel to

each Sesostris in collateral provinces. Sesostris was two generations subsequent to Orus Apollo, the last of the Titan Gods. This Apollo slew Typhon his Uncle who had murdered the Egyptian Dionysius sire of Orus, who flew for expiation to the above Crotopus of Argos; see Statius—Tatian says Crotopus was contemporary with Cranaus of Athens, in whose time was Deucalion's flood. Lycaon of Arcadia's son Nycterinus was coæval with Deucalion, see Pausanias. Cranaus was successor of Cecrops at Athens but Socrates (?) counted from Cecrops to the usurpation of Pisistratus (ante Christum 560) full 1000 years. Thus the time of these princes is tolerably ascertained, and so in consequence will in a general way a more important period. For Sesostris was by the Greeks called Egyptus, and his brother Armais Danaus, who got to Argos in the next generation after Crotopus; Sesostris was also entitled Rameses: and he having drained the land in Egypt called Goshen, it was from him named "Rameses." In this very land Jacob's family were settled. But when Moses was born a Raamses reigned who built Treasure Cities, Pithom & Raamses. He is Rhamsi-nitus the Treasury builder in Herodotus. Raamses (in the 19<sup>th</sup> Dynasty) reigned somewhat above 66 years: and his successor, the last Amenophis drowned at the Exod. reigned full 13. Both reigns amount to the age of Moses at the Exod. The chronology of the Book of Judges is erroneous: the period set down for Samson is part of a period during Philistine bondage. Phineas would have lived 450 years!! &c &c. We have only to see the number and length of reigns from the Exod. to David. The Exod. was a few years subsequent to the Trojan war, for Raamses was the Proteus who received Menelaus 5 years after the fall of Troy, and 13 years after him his successor was drowned in the Red Sea. If this king lived after the Trojan war, longer after it was that Joshua expelled the Canaanites. Thus Strabo says that Phenicians proceeded out of the Herculean straits a little after the Trojan war—Mela 3. 6. says "Tyrîi apud Gades templum Herculis Egyptii condidere ab Iliaca tempestate." As to Ireland, Milesians (their Mil. Espagn.) see Herodot. I. 17. &c. "fled from Alyattes into Egypt" some 600 years before Christ. They subsequently fled to Spain; and, after all this, removed to Ireland: their leader Gallamh lived when Nectanebus, contemporary with Eudoxas and Plato. They came over 197 years after the Danes who arrived 37 years after the Firbolgs, viz. Belgæ.

P.S. I wish you, Sir, to keep this letter. No such chronology has been shewn by any pen but mine. That Trojans as well as Tyrians reached Britain I believe; and the Tyrians introduced their Gods and Rites. But Teutat, the younger Thwth, brought



Eastern rites to the Celtæ and became a God.—Mr Davis on the Druids has experienced what I have; who was told my Book was so full of Quotations from ancient writers that Reviewers and Critics care not to trace them, and sit silent.

Sir pray send by Coach your present to me at the Golden Lion Narberth. Your sincere humble servant

W. WILLIAMS.

Theophilus Jones, Esquire

BRECON.

at Col. Stark's Castle, Laugharne (in another hand.)

#### ST. BRIAVEL'S CASTLE, FOREST OF DEAN, GLOUCESTERSHIRE, WEST OF SEVERN.

MEMBERS will not have forgotten the delightful excursions made during the Monmouth Meeting, when, through the foresight of our indefatigable Local Secretary, Mr. Wakeman, we had the opportunity of visiting such a great number of the most interesting buildings, and other remains, in that county. One of the pleasantest days was that on which St. Briavel's Castle was included in the circuit made by the Association, when that building itself, together with the neighbouring church, excited the attention as well as the admiration of all present. In the absence of a more regular and detailed account of the castle, we have thrown together the following notes; but we hope that some of our Monmouthshire members—perhaps our Local Secretary himself—may fill up the deficiencies that will be found to exist in them, and may give to the Association a comprehensive account, not only of this castle, but also of the laws and customs of the Forest of Dean. We are treading on ground that lies just within the furthest eastward bounds of our province; but being between Wye and Severn, the Cambrian Archæological Association may venture upon it, without fear of trespassing on the province of any other antiquarian society.

We learn from Giraldus Cambrensis, and from Camden, that the castle was first erected in the reign of Henry I., "to curb the incursions of the Welsh," by Milo Fitz-Walter, Earl of Hereford. Situated as it is in full view of a large portion of the Wye, with a central position along the western skirt of the Forest of Dean, it seems well calculated by its site for that purpose. The keep, which—as we find from an author quoted below—was square in form, was probably of this Norman date, and no doubt the circuit of walls may have been of the same period. The castle may have consisted of nothing more than an outer wall, with a single bailey within, and the keep on the highest portion of the ground so inclosed; buildings in wood probably sufficing, within the limits of the bailey, to lodge the garrison, the horses, their attendants, &c. Giraldus Cambrensis says that the castle was burnt when Sir Walter Clifford held it, and that Mahel, youngest son of Earl Milo Fitz-Walter, the founder, lost his life on the occasion, by a stone falling from the highest tower on his head. This conflagration, like so many others that are read of in the annals of early periods, refers no doubt to wooden constructions, not to the stone keep, for this was standing in much later times; and its damages may have been repaired either in the same material, or in stone—probably in both. In the thirteenth century, however, some new buildings were erected; for the two demi-rounders of the gate house, some of the buildings on the west side immediately adjoining, and that in the middle of the west front, still standing, are all of the second half of this century, though much mutilated, altered, and added to, at later periods. Judging from the actual condition of the buildings, we should say that these now remaining must have been at least commenced during the energetic reign of Edward I.

The crown seized this castle after it had continued in the family of its original possessors about a century, and since that period has appointed its constables. We find the following list in Rudder's *History of Gloucestershire*, and also in Bigland's *Constables of the Castle of St. Briavel*:—

A.D.

1215. 17 John.....John de Monemouth.  
 1260. 44 Henry III. ....Robert Waleran.  
 1263. 47 Henry III. ....John Giffard (Baron).  
   Thomas de Clare.  
 1282. 12 Edward I.....William de Beauchamp, Earl of Warwick.  
 1289. 19 Edward I.....John Bottourt (deprived).  
 1291. 21 Edward I.....Thomas de Evertz.  
 1298. 27 Edward I.....John de Handeloe.  
 1300. 29 Edward I.....Ralp de Abbenhalle.  
 1307. 1 Edward II.....John de Bottourt (restored).  
 1308. 2 Edward II. ....William de Staure.  
 1322. 15 Edward II. ....Hugh Le Despenser, Senior.  
 1327. 20 Edward II. ....John de Nyvers.  
 1329. 2 Edward III....John de Hardeshull.  
 1341. 14 Edward III....Roger Clifford (Baron).  
 1391. 14 Richard II. ...Thomas de Woodstock (Duke of Gloucester).  
 1436. 14 Henry VI. ....John, Duke of Bedford.  
 1459. 38 Henry VI. ....John Tiptoft, Earl of Worcester.  
 1466. 6 Edward IV....Richard Neville, Earl of Warwick.  
 .....  
 .....  
 1612. 9 Jac. I. ....Henry, Earl of Pembroke.  
 1632. 10 Car. I. ....Philip, Earl of Pembroke.  
 1660. 1 Car. II. ....Henry, Lord Herbert of Raglan (Duke of Beaufort).  
 1706. 5 Anne.....Charles, Earl of Berkeley.  
 1710. 9 Anne.....James, Earl of Berkeley.  
 1736. 8 Geor. II. ....Augustus, Earl of Berkeley.  
 1755. 27 Geor. II. ....Norborne Berkeley, Esq. (Lord Botetourt).  
 1766. 6 Geor. III.....Frederic Augustus, Earl of Berkeley.

Rudder, in his *History of Gloucestershire*, p. 31, says:—

“The castle now serves as a prison for offenders against the vert and venison of the forest, and for such as are convicted at the Mine Law Court, and Court of Pleas.”

He adds,—

“Besides the constable there are several subordinate officers, all created by patent, viz., a clerk, a messor, or itinerant officer, two serjeants, and a janitor, and a fee was annexed to each of their offices.”

We also learn that, in addition to some previous privileges bestowed on the inhabitants of this place, Edward III., in the twenty-sixth year of his reign, and at the request of Guido de Bryan, granted to the burgesses of this town, or vill, of St. Briavel's, “freedom from all toll, pontage, payage, murage, pickage and lastage, and all other customs of the like sort, throughout the realm.”

We will now quote the description of the castle, as given by Bigland (Garter King at Arms) in his well known work on *Gloucestershire*, i. p. 235, *et seq.*, premising that the view of St. Briavel's given by him is too small and indefinite to be of any archæological value; and also that there are two plates of the castle in Buck's *Views* (1730), and one in Grose's *Antiquities* (1775).

"ST. BRIAVEL'S, OR ST. BRULAIS.—This place does not occur in the great survey made by the Conqueror, either as giving name to a hundred, or a distinct parish. The present hundred of St. Briavel was at that time included in that of Westburie, and the parish a hamlet to Newland."

"St. Briavel was canonized by the Welsh, but is not found in the Romish Calendar: probably a military saint."

"The site of the castle includes within the moat a circumference of five hundred yards, and is extra-parochial. The north-west front is all that has escaped the ravages of time, which is formed by two circular towers of three stories, one on either side of a narrow elliptic gateway. Within these are hexagonal rooms, the walls of which are 8 feet thick; one of them is now the prison for the hundred. We proceed through two gateways of the exact dimensions of the first, once connected by a ceiling. On the right hand are the remains of an apartment, 40 feet by 20, with large Gothic windows; on the left are the vestiges of an immense room, formerly the great hall. In the middle is a low building which serves for the court, where causes are heard, and is an antichamber to the court room, in which the officers of the hundred assemble. Two things in this apartment are worthy of remark. On a beam, over the justice-seat, is a text of Scripture, partly obliterated with a date,

#### M D L X V I I,

probably when it was fitted up. The chimney-piece is certainly a specimen of the first attempt of the modern form, with mouldings of the rudest sculpture. The walls on the east and west sides are remaining, but extremely ruinous. On the south-east, on the highest rampart, stood the keep, a large square tower, flanked by two small ones, 100 feet high, attached to which was a correspondent gateway, which made a direct passage through the castle. Of these, the greater part fell in 1752; and in 1774 the demolition of them was complete. The ruins are immense masses of fragments of rock, strongly cemented."—Bigland's *Gloucestershire*, i. 235.

Very few traces of the ruins of the Keep now remain, but the gateway seems to be in much the same state as when Bigland describes it. On account of its having been used as a prison, the windows have been greatly altered and injured; but the general features of the whole, and especially the spur-buttresses, are tolerably entire. In the room alluded to by Bigland still remains the fire-place which he so quaintly and so erroneously describes; but here we are fortunate in being able to give a view of it, and a description, for both of which we are indebted to one of our most active members, Mr. Seddon, of Llandaff.

"This fire-place, which is shown in the accompanying engraving, is one of peculiar interest; it is a genuine and remarkably boldly treated Early English example. The hood is plain, with only a characteristic moulding as a cornice.

"Whether or not the mantle is arched it was difficult to discover at the time of our visit, it being plastered over. But it would appear that it is, from the counter-forts at the angles, which are beautifully moulded circular brackets, supported on carved corbels. An ingenious idea as to their use as counter-forts has been started by Mr. Penson; probably they were also used for lights, or other articles, to stand upon them.

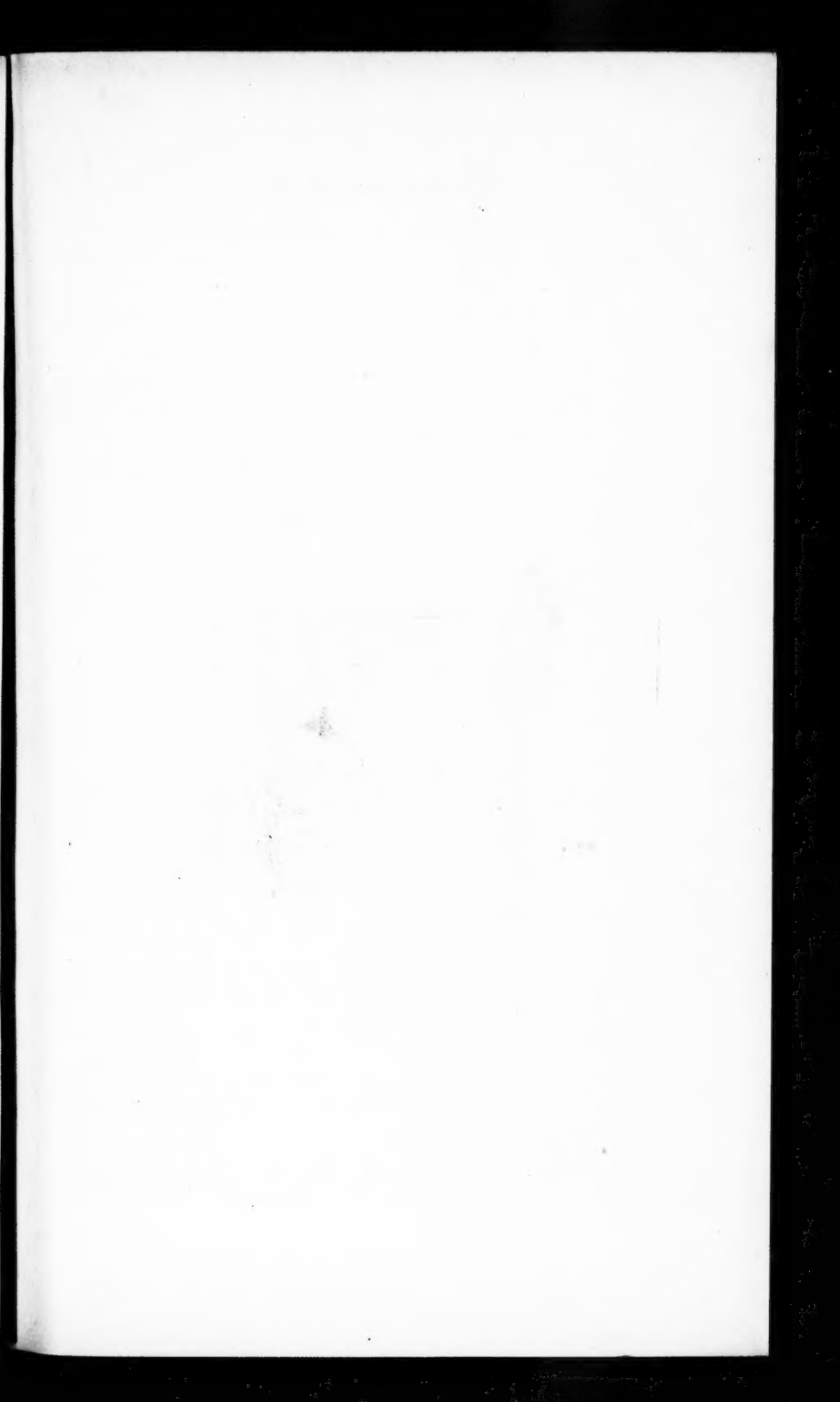
"The capitals are the distinguishing feature of the chimney-piece; and, from their bold projection, well moulded abacus, and general treatment, are noble objects. The carving is much obliterated by whitewash, yet appears to be rather coarsely executed. The abacus mouldings are cut away on the side next the fire, whether originally, or at a later period, it was difficult to decide.

"Below the capitals the chimney-piece appears to have been greatly mutilated. The present shafts have been brought, in comparatively modern times, from some other position, and applied in a bungling manner.

"They are triple shafts, whereas the capitals are single, and the centre shafts, which are placed under them, are much too small.

"It is much to be desired that this fine example of domestic architecture should be carefully cleaned from whitewash, and accurately measured.

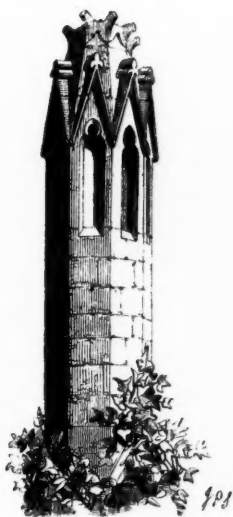
"The excursionists on the occasion will readily understand that, in their scamper after antiquities, there was not time to make more than a most hurried and hasty sketch, from which



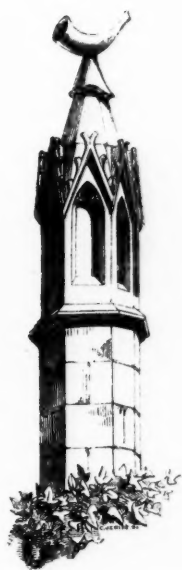


FIREPLACE, ST. BRIAVEL'S CASTLE.

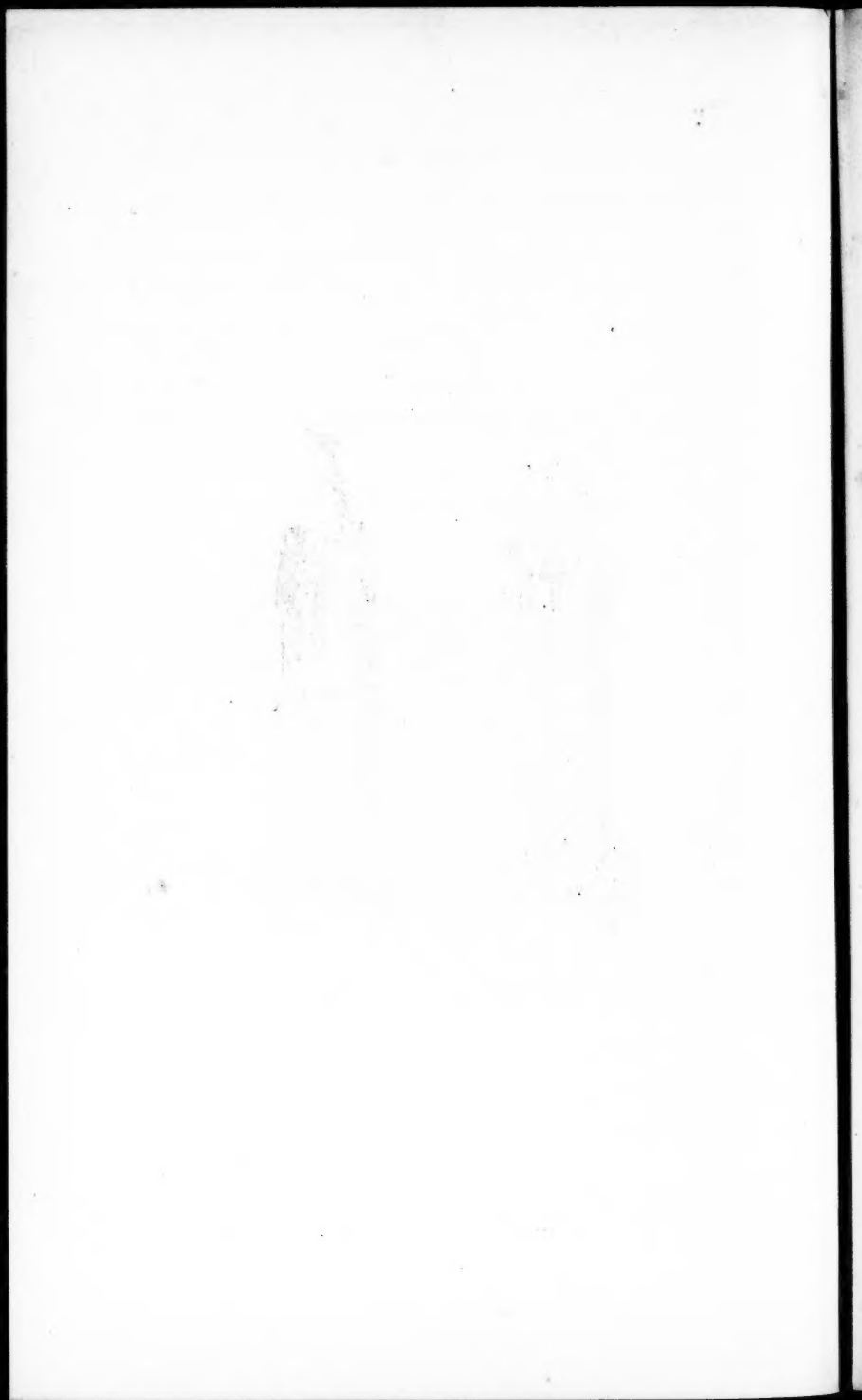




CHIMNEY, GROSMONT.



CHIMNEY, ST. BRIAVEL'S.



the present drawings have been made, and which must be the excuse for any slight inaccuracies.

"On the outside of the castle is the picturesque chimney-shaft surmounted by the horn, which was the badge of the warder of the forest. The effect is most charming.

"With the object of affording local comparison, we give on the same sketch the view of a similar chimney at Grosmont Castle, which was visited on a subsequent day by the Association. The upper part of this has evidently been lost, and the lower portion is entirely draped with ivy. It must be remembered that this also was sketched in the same hurried manner."

It will be remembered that the outer wall of the castle, though much dilapidated, can be traced all round quite easily; that within, the ground was considerably raised; that at the north-west corner the entrance gateway, between two semi-rounders, with an oblong pile of buildings extending southwards, remains in tolerable preservation; and that, about the middle of the western face of the wall, stands a small building with the fire-place mentioned above. In a few words, such is the general condition of the building. It is sadly in want of repair; and we should be glad to hear that its present constable, or owner, would take steps for having all existing cracks in the walls made good, for excavating much of the rubbish in the interior, and of doing what might, without much expense, insure the preservation of the building for several centuries. It is now no longer used as a prison; and if, as has been done so successfully at Caernarvon Castle, the moderate fee of 4d. per head were required of every visitor, a small annual fund would be raised which would go no inconsiderable way towards keeping the castle in repair.

H. L. J.

---

## ON SOME GROUPES OF STONES CALLED DANCERS, IN NORTHERN GAUL AND BRITANNY.

(The *Mallus*, or *Sanctuary*, of Landerthun, abridged from the *Mémoires de l'Académie Celtique*, vol. v. pp. 321-338.)

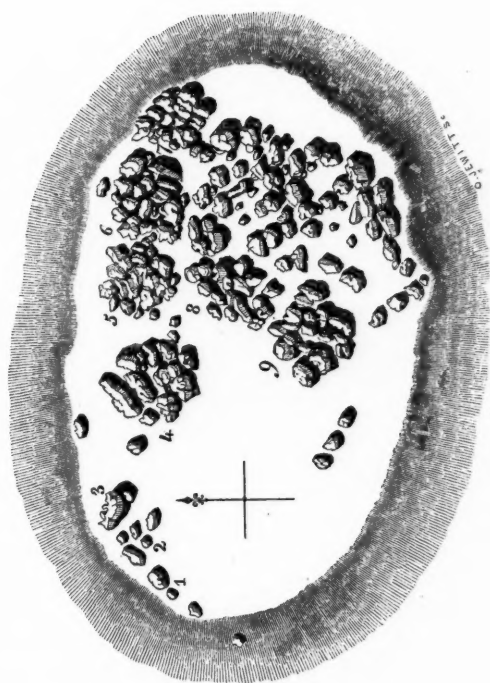
THIS monument is situated nearly in the centre of an uncultivated heath, lying between Landerthun and Fergues, in the arrondissement of Boulogne-sur-Mer. It consists of a low mound, rising but little above the extensive table-land on which it is seated, and is about 40 metres long from east to west, by 20 metres wide from north to south. The form is oval.

Unworked stones of various dimensions lie scattered on the surface, in groups more or less numerous. The assemblage is known, indifferently, by the French name "les Danses," or the vulgar one "les Neuches" (noces). The accompanying plan, traced off from that in p. 520 of the *Mémoires*, will serve as a guide to the description of the monument.

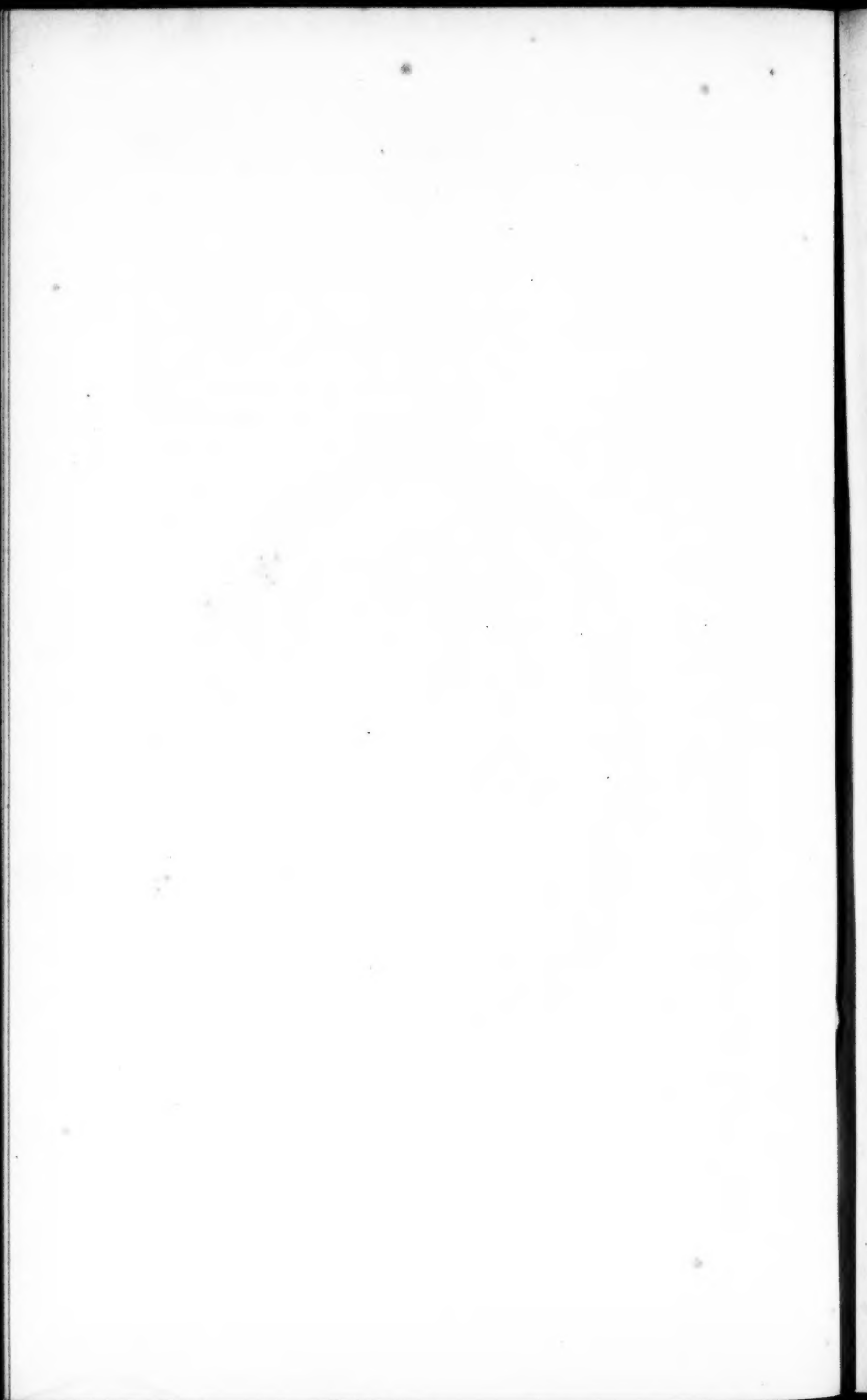
The blocks 1, 2, 3, placed like scouts towards the west, are remarkable for their size, and the distances which separate them from each other, and from the groupes;<sup>1</sup> they are called "the Fiddlers" (les violons). No. 3, more bulky than the others, is the "basse," and bears the name of the "Big Fiddler" (le gros violon). The few small stones surrounding the minstrels are *children* amusing themselves to the sound of the violins.

The groups 4, 5, 6, 7, looking towards the north of the "tumulus," No. 8, nearer the centre, and 9, more towards the south, are the *dancers*; whilst the blocks scattered confusedly about, south and east, represent the *lookers on*, and those who, after having danced, repose themselves upon the grass. Such is the oral tradition of the neighbourhood, transmitted from father to son.

<sup>1</sup> Mr. Edmonds' pipers are withoutside the *enceinte*, and at much greater distances from each other and from the monument.—See *Archæologia Cambrensis*, Third Series, iii. p. 288.



"The Dancers," between Landerthun and Fergues, Boulogne-sur-Mer.



Some attribute this monument to the vengeance of the Almighty, poured down upon an assembly of wedding-folks, who continued dancing whilst the curé of the parish was passing with the Holy Sacrament. All these miscreants were changed to stone as an example to posterity. Others say that, in ancient times, certain fairies used to assemble by night, in order to amuse themselves with dancing, and having on a certain occasion forgotten themselves, and exceeded the appointed hour, were transformed to stones.

The writer suggests that the monument was a *mallus*, or *druidical sanctuary*, whither the inhabitants of the canton, formerly called "Gesoriaci," and those of the city "Morini" (of the Belgians), resorted, to consult and adore the divinity to which the spot was concentrated.

He observes also that, notwithstanding its isolated position, the mound borders on the great road from Boulogne to Ardres, the ramifications from which are here very numerous, and cites Peloutier's *Histoire des Celts*, iv., vii., to show that

"Many of the druidical sanctuaries were established in the open country along the great roads, and more particularly in the cross-ways, where several roads meet, in order that the inhabitants of the surrounding cantons might assemble there on solemn festivals."<sup>2</sup>

A branch of the above road ran past another village called "Landerthun, les Ardres," in the territory of the "Oromansaci," and thence to Terouenne—"ancienne capitale de la cité des Morins."

The mound is covered with stones ranged in some degree of order. When broken, they appear of the colour of petrified flesh, a circumstance which has considerable influence with those who believe in the metamorphosis of the dancers. No such stone is found in any of the quarries of the neighbouring country.

The following additional reasons are given for supposing

<sup>2</sup> This would account for the infinite number of crosses to be found along the roads, and especially at the points where different ways meet, throughout Brittany.



the "Danses" of Landerthun to be a mallus, or druidical sanctuary :—

1st.—The Celts and Gauls, regarding the earth as the common mother of mankind, established their sanctuaries in uncultivated places, where nothing was to be seen but the work of nature, and where "the hand of man had neither deranged nor separated the parts of a matter which was, so to say, the body and the vehicle of the divinity."—*Tacit. de Mor. German*—*Strab. xv. 732.*

2ndly.—Because the same people "established their mallus at a considerable distance from inhabited spots, on mountains where the divinity which fills the universe had an open and free passage, and in the heaths or wastes whose soil had not been disturbed."—*Cic. de Leg. l. ii.*

3rdly.—"Because it was the custom amongst these same people to carry stones, in vast numbers, upon the sacred places, in order to prevent the plough-share from lacerating the maternal bosom."—*Just. xlv. 3.*

The granite fields and the wastes of Brittany are singularly in accord with these ordinances. The granite fields were ready sown.

Some of the Celtic tribes placed in their sanctuaries a particular stone, which represented the deity whom they adored. No such stone is now to be recognized among the dancers; but in the group No. 6 is a stone which attracts the particular notice of the people. The top of this stone contains a natural hollow of a very irregular form. The cavity may be from 30 to 35 centimetres long, by from 20 to 25 centimetres wide; its depth, very unequal, is from 20 to 22 centimetres. Certain projections cover the hollow on the south side, and thus prevent the rays of the sun from entering there. The interior of the block being completely saturated with water proceeding from the rain is always damp, for the receptacle is never without a little water in it. This circumstance would strike persons visiting the dancers more than once, and would lead them to imagine that the water distilled from the stone itself—that it was inexhaustible—and that, consequently, it was endowed with some singular virtue.

At a short distance towards the south-east rises a spring, which is said to produce a delicious draught to the true believer, who may happen to seek it, exactly at the hour of midnight, on St. John's Eve, when fasting and in a state of grace—"You may then drink an excellent wine, which costs nothing but the trouble of dipping it up."

On the crest of the little valley south of the sanctuary, which receives the waters of the miraculous fountain, and at a kilometre from the source, is a hamlet called "*Les Bardes*;" beyond it lie the ruins of the *Abbey of Beaulieu*. This spot is surmised to have been the residence of the bards.

To account for the dances, the writer observes that

"The Celts and Gauls attributed great influence to the moon. This influence reached its maximum on the 6th day of the moon's increase, which day was therefore called the "*Heal-all*" (*guerit tout*).—Pliny, *Hist. Nat.*, l. 2. xvii. The *full moon*, however, was, in general, the period of the Celtic and Gallic assemblies. This people then passed the night away from their homes, singing and dancing to the sound of instrumental music. When attending the religious meetings, each person bore a *flambeau* (the modern *cierge*), which was placed before the object of their veneration."

Repeated Christian edicts condemned these practices, which were, however, continued long after the establishment of Christianity. But

"To elude, as far as possible, these positive ordinances, the Gauls, still faithful to the rites of their ancestors, attended by stealth these assemblies, which were held during the night in the most deserted places. There they offered sacrifices, accompanied with circumstances which the people termed *magical*, because, says Peloutier, they did not understand them. At this time accusations were multiplied against the worshippers of the Earth and of Nature, and gave occasion to the fable of the *Sabbat*, when the sorcerers held their nocturnal assemblies, whereat the Devil presided.

"The Dances which concluded these meetings, and the dazzling whiteness of the robes worn by the Druids, gave rise to the tales of the *Dances of the Fairies*.<sup>3</sup> When the Christian religion was

<sup>3</sup> The *white robes* are, perhaps, the origin of the *White Lady* of Chateaufort du Faon, and other white ladies of groves, fountains, lakes, &c.

recognized in the Boulonnais, a new but analogous turn was given to these tales, and then was invented the story of the *Noces* assembled on the common of Landerthun to dance and amuse themselves, the passage of the curé bearing the Holy Sacrament, the refusal to bend the knee before the Creator, and the immediate punishment of the detestable crime. The presence of the actors in this drama on the very spot, occasioned, and has preserved to this day, the name of 'Danses,' or 'Neuches.'"

The measurements of the stones of this curious monument are not given:

Mons. Henri, the author of the above notice, supposes the word "Landerthun" to be derived from *land*, (a sanctuary or sacred spot,) and *hertum*, or *erthun*, Celtic for the *earth*, the name of the divinity here worshipped; and by Tacitus, *De Mor. Germ.*, called *herthum*. Mons. Eloi Johanneau, the learned Secretary of the Académie Celtique, (in 1810,) takes the derivation from *land-heer*, Flemish for lord of the country—of the land; and *thuin*, anciently *thuyn*, hedge, partition, enceinte, circuit; or rather from *duin*, dunes, sandy hills along the sea-shore. In proof of this, he says that the Swedish goddess mentioned by Tacitus was not called *Herthum*, or *Erthun*, but (Teutonicé) *Herth*, since that author says *herthum*, i. e., *terram matrem colunt*; and *herthum* being in the accusative, gives *herthus* in Latin.

This seems to be a very "impotent conclusion" against Mons. Henri's derivation, unless this sanctuary had been a *motte seigneurale*.

In Lower Brittany the transformations appear to be rare. We only know two. Cambry (*Finistère* in 1794, p. 209) refers to one as existing near Pontaven, in Finistère, but merely says,—“Old persons believe that a whole troop of wedding folk was changed to stone for some fault which is not known.” Many years ago the contractor for public works at Lorient had already stripped the beautiful banks of the embouchure of the Avon, towards the Château de Henan, of all their numerous granite masses, monumental as well as others. The only grooved table stone we ever met with, forming the platform of an immense natural dolmen, had escaped,

being a little removed from the water; but it was already doomed—the stones lay conveniently for embarkation.

The second monument is described by M. de Fréminville, and is known as the “Danseuses” (dancing women). It is situate in the “Land-ar-Pagan,” that awful district comprising the line of coast from Les Anges d’Abervrac’h to Plouneour-trez in Finistère. The masses of granite blocks, pillars, and peaks about Guissiny, Kerlouan, and Pontusval, all in this district, as well in the water as on the land, exceed all others that we have visited. Their bulk and variety are extraordinary; many of them are monumental; but to explore them as they deserve would require several days and an intelligent guide. M. de Fréminville describes a few of them.

To return to the Dancers, M. de F. says that the monument “is undoubtedly a dolmen of gigantic size, being 34 feet long by 15 feet wide, and is divided into two chambers;” that the number of stones was then 16, viz., 14 upright and in line, and two prostrate and out of rank; that the form is that of a trapezium; that the platform had been removed and destroyed, doubtless by the first Christian missionaries, and that the highest of the upright stones does not rise above 5 feet. We visited the Danseuses at a later period, accompanied by an excellent guide, Mons. Cref, the landlord of the very tolerable auberge at Pontusval (in legendary lore “Poulbeuzaneual,” or “Poulbeanzual,” the place where the beast was drowned). The distance from the inn is about half a league. According to *both* our reckonings, the stones, of which many were then prostrate, amounted to 18; our notes set down the monument as an *oval enceinte*, which seems more consonant with the legend also. It is not improbable that a closer investigation might produce a nineteenth stone, according with the circles described by Mr. Edmonds.

The legend is that of the Dancers at Landerthun. Several young women who were dancing together on this spot, having refused to stop their diversion and kneel to

the Holy Sacrament as it passed, were immediately transformed to stones.

However interesting these Dancers may be as a *monument*, they are perfectly insignificant in other respects, overshadowed as they are by the towering pillars and bulky masses which everywhere surround them.

At the risk of "carrying coals to Newcastle," we will refer to three or four home monuments, of which two are in Scotland.

*A Ross-shire Advertiser* for 1847 says:—

"Several of the druidical places of worship are still to be seen in the Highlands. . . . In our own neighbourhood, above *Dochmalneg*, there is a pretty large one, the stones of which are said to have at one time been human beings, which were overtaken with judgment for dancing on the Sabbath-day, and whose positions exactly correspond with the different attitudes of the dancers. Hence the name 'Clachan Gorach,' or foolish stones."

We have another note, dating 1856, which speaks of a druidical temple in the parish of *Aulder* (Moray), near the ruins of Castle Moyness:—

"About ten years ago this venerable temple was in an almost complete state of preservation. Except a few stones which had been removed from the west side of the great circle to straighten an arable field, the sacred inclosure appeared to be entire. The *outer* circle at that time described a circumference of between 200 and 300 feet. At 16 feet distance from this there was an *inner* circle, about 60 feet diameter. *Twelve* stones of large size in the outer circle represented the 12 signs of the zodiac, and *nineteen* larger in the inner—of which we counted 60 in all—may have pointed to the lunar cycle. On the south side were two immense boulders—one the cromlech or altar-stone, the other the logan or rocking-stone. This latter was in the rhomboid shape, broad at top and tapering below. It measured 8 feet 6 inches along the top by 5 feet, and was fully 3 feet through. Its weight, computing 8 stone to the cubic foot, could not have been less than from 9 to 10 tons. The lower extremity of this immense stone was laid on the crown of another boulder, slightly indented, and deeply sunk in the earth, but so nicely poised that, on the least touch with the finger, it would vibrate 6 inches on each side, and continue to rock 26 times before steadying, when it always set at rest fairly balanced in the centre."—*Forres Gazette*.

The magnificent logan had been broken up for building materials, and the place was about to be cleared of the remaining boulders, unless the owner, Lord Cawdor, had interfered to prevent it.

There is here no allusion to "dancers," but the references to the zodiac and the lunar cycle may perhaps justify our introducing the note.

Amongst the circles described in *Old England*, the precursor to Knight's *Pictorial History of England*, is the following:—

"At Little Salkeld, near Penrith, in Cumberland, Camden describes a circle of stones 77 in number, each 10 feet high; and before these, in the entrance, is one by itself, 15 feet high. This the common people call *Meg*, and the rest her *daughters*. Within the circle are heaps of stones, under which, they say, are dead bodies."<sup>4</sup>

There yet remain some German legends on the metamorphosis of human beings into stones; but as they do not bear upon circular enceintes, nor upon solar or lunar worship, we will merely give the references, and the rather as it would render this article, what it may almost appear even at present, interminable.

The stone-transformed dwarfs.—Grimm's *Deutsche Sagen*, vol. i., No. 32.

The burg-graves of Einbogen.—*Ibid.*

The maid and priest stones.—*Ibid.* No. 228.

Hans Heiling's rocks.—*Ibid.* 328.

Legends of bread turned to stone are not only common, but moreover do not seem referable to any useful archæological inquiry. At Lanrouré, near St. Rénan, in Finistère, however, we saw seven such loaves, which appear to be connected with some archæological and historical discoveries, worth the notice of Breton antiquaries. Mons. de Fréminville and Cambry, both speak of them. As at

<sup>4</sup> At Landerthun the stones are dispersed, and not in heaps; but the circumstance of burial may nevertheless be worth notice. In that magnificent publication, *The Sculptured Stones of Scotland*, Mr. Chalmers has a note on the words *May, Meg, &c.*; but would it not be dangerous to apply this to dancing stones—*maid stones, &c.*?

Salkeld, the number seven is the predominant figure, but to a much greater extent.

We may be allowed to say that these notes would probably have remained quiet, at least for a time, had it not been for the valuable papers by Mr. Edmonds on the antiquities of West Cornwall.

R. PERROTT.

Nantes, July, 1858.

---

ON THE SUPPOSED RELUCTANCE OF THE WEST  
BRITISH CHURCH TO CONVERT THE  
ANGLO-SAXONS.

(*Read at Welshpool.*)

It is well known that when the younger St. Augustine exercised his mission in England about 596, he found in Wales a church consisting of seven bishoprics, which included Hereford, and acknowledged the primacy of Caerleon. The occupants of these sees are said to have judged unfavourably of the Roman saint's humility, from his not rising to greet them, and they thought it safest to exhibit a type of Protestantism by refusing to acknowledge the Papal authority which he represented. This story, however repeated by others, comes to us at last from Bede, a writer who may deserve the name of Venerable, but whose works are full of manifest legends, and whose sympathies were strongly on the side of that ecclesiastical unity, of which he considered Rome the centre. Hence it has been fairly supposed that the simplicity of speech which he attributes to the British bishops has something of dramatic colouring, and may express (like speeches in Herodotus) a real event from a fanciful point of view. But it has too often been taken for granted that, when Bede attributes to the same bishops an actual reluctance to convert their pagan invaders, we are to adopt literally his statement, or even to strain it



to the uttermost. Hence, even the excellent Professor Blunt (never to be mentioned without honour either as a writer or a man) throws out an insinuation against either the zeal or the charity of the West British Church, and some sneer of the kind is popular among English antiquaries. Now, *First*,—It should be noticed that the great authority for such an insinuation is a passage in Bede. Nor does this passage represent merely that simple writer's own prejudices, (strong as they would be, alike from his Saxon birth and his Roman faith,) but it occurs in close connexion with the attempt of St. Augustine to enlist the British bishops as his instruments. If they were to aid him in preaching to the Saxons, it must be with change of some customs they had inherited through Gallican usage from the most primitive time, and with submission to his authority as the Papal legate. We need not deny that the strong centralizing spirit which is here shown, and which subsequently built up the papacy, was very natural; it was not without use in a rude time; and in the motives of the great missionary of England there may have been a preponderance of good. Nor, again, was it very important, whether the celebration of Easter should be on the fourteenth day of the moon, (as it had been while the first Christians counted all days alike,) or whether the Church of Rome should be followed in delaying it to the following Sunday, as reverence for one day in seven became something like a transfer of the Jewish Sabbath. Still we cannot wonder that the British bishops held fast that which they had received, and refused to accept a yoke which neither they nor their fathers had known; and, if they could not help St. Augustine to preach, without first accepting his authority, the accusation against them becomes nearly as if Cardinal Wiseman should now accuse us of indifference, for not joining him in his missions to the heathen. *Secondly*,—The above consideration will acquire more weight, if we remember what St. Augustine found in Britain. Some have thought he found vestiges of a church even in Canterbury (Sir F. Palgrave). It is certain that there was a church flourishing

at York, which did not acknowledge the papal supremacy until the days of Wilfrid, and which was only part of that larger body of western Christianity to which the first conversion of many Saxon tribes is due, while its ramifications in the Scottish Isles, in Ireland, and even on the continent, are generally known. Somewhat fuller justice has been done to this elder Christianity of our island by Neander, than by writers among ourselves. (If there is any exception to this remark, it is probably Dean Milman's *Latin Christianity*.) We cannot but gather from the lives even of Wilfrid, and of Boniface, that there was a polemical relation between the freer system of the west, and the stronger centralization which the Roman genius for government developed in the church. Wilfrid is hostile to Colmar, and Boniface to Clement. So we read (in Fabyan) that Theodore, the Cilician Primate of Canterbury, deposed a (Winifred) Bishop of Mercia for some points of disobedience—that is probably of Gallican usage. The Roman missionaries bring not alliance to those of Iona and of St. Columba, but opposition, or thralldom. A fair specimen of the contest appears in the Synod of Whitby, 661, when the Scottish Colmar pleaded against Wilfrid for the primitive day of Easter. The Anglo-Saxon prince, Oswy, did not feel competent to weigh the arguments in general, but only asked the Scotch bishop whether it was true, as Wilfrid ingeniously urged, that the keys of Heaven had been given to St. Peter? "That is true," admitted the bishop. "Then," answered the king, "he is the doorkeeper whom I will not contradict, lest, when I come to the gates of heaven, there should be no one to open them, if he is my adversary." This compendious argument carried over the whole assembly, and that famous abbey which had been of the British communion, with all King Oswy's dominion, passed to the Roman usage; for, trifling as the particular question may seem to us, it involved the whole of ecclesiastical conformity. The triumph which the Roman missionaries gradually won may be ascribed to their stronger organization, which the times required,

and which was backed by the then higher intelligence of Italy. On the same grounds we may best explain the success of St. Augustine in the south, so far as he introduced Christianity, and not merely Roman centralization. The rude Saxon princes would be more impressed by the refinement and pomp of the Italian mission, than by the simpler aspect of the indigenous teachers. But we have abundant proof that the British Church, in northern England and Scotland, showed no lack of zeal in teaching, so far as she might, the Saxon as well as Scottish tribes. Even Bede selected for especial praise the primitive zeal of St. Aidan, or Madoc, a missionary of Iona. *Thirdly*,—The question now arises, were the seven bishoprics of Wales and its borders of any different stock from that North British Church, whose zeal we find undeniable? On the contrary, the names current in both lead us to consider them essentially of one body. Madoc, of Iona, might from his name be a Welshman. If St. Patrick, the apostle of Ireland, was not (as some have thought) a native of Glamorgan, still both his probable birth-place near Dumbarton, and his Latino-Britannic name, leave him of the same origin as ourselves. He was not a Gael, but a Cymro. Whoever, again, has seen Llantwit in South Wales, has seen a sort of Welsh Iona. We cannot divorce the two portions of the British Church in such a way as to applaud the one for its zeal, and assume, on the mere rhetoric of an opponent (recording the life, too, of an opponent) that the other was contented, or even anxious, its Saxon neighbours should perish for lack of knowledge. But, *Fourthly*,—It may be said that the missionaries from the seven Welsh sees had no such success as their brethren from the North. Are we, however, in a position to make this out? Or might not a more accurate knowledge than we possess of the times, and especially of the Glamorganshire seminaries, show this to have been a hasty assumption. Were not the seven bishoprics, whose occupants conferred with St. Augustine, more than co-extensive with the British race? They certainly comprehended Hereford, perhaps

Worcester, for some make the conference to take place in Worcestershire. If this were so, they had actually converted a portion of their Saxon neighbours. Nor is the line of demarcation between Welsh saints and Saxon ones by any means clear. Some think that Boniface, the great apostle of Germany, was a Briton. But as he was born in Devon, and adopted the Roman obedience, my own argument does not permit me to claim him. I proceed rather to observe that, if Bangor, or Llantwit, contributed less than we may fairly hope they did to the evangelization of the West Saxons on their border, there may have been special reasons for this, independent of their volition. Our meeting here is in the neighbourhood of Offa's Dyke. The precise object of this dyke is not known, but was probably to impede the border clans in driving off cattle or sheep. It attests, however, a hostile attitude, even if the tradition, which represented any Welshman who crossed it as liable to mutilation, should betray some misconception. Its date is later by many years than St. Augustine's mission, but doubtless it had moral antecedents; and in whatever degree the age of St. Augustine and Ethelfrid resembled that of Offa, we can understand that the missions of the Welsh bishops might meet check and discouragement. Who knows that Offa's predecessors, if they cut off the thumbs of men driving away their sheep, might not take the same liberty with shepherds of men, who were only enlarging the ecclesiastical fold? There is room for more minute investigation of this subject. The lives of the British saints, the names of churches on our border, and the traditions of Glamorganshire, if compared with those of St. Columba, and with the antagonistic stories of the Roman Church, might develop the true state of the case. But, at present, I think these points fully made out:—The passage of Bede, ascribing to the West British Church an uncharitable reluctance to convert her pagan neighbours is the insinuation of an opponent. *Secondly*,—It occurs in a connexion, which shows that the co-operation sought from the British bishops meant, really, submission to the

Roman pontiff. *Thirdly*,—The work of such Roman missionaries as St. Augustine was not altogether evangelization, but partly Roman centralization. *Fourthly*,—The British Church in the north and north-west showed no lack of zeal, nor had her Welsh ramifications forfeited unity with the elder body of Western Christendom. *Fifthly*,—If she sent forth fewer or less prosperous missions from Llantwit, or Bangor, than from Iona, we can imagine, and partly trace, peculiar circumstances on the Welsh border, which explain this apparent shortcoming. The result is, that English writers who adopt, and even extend, the accusation of the Roman missionary, as implied in Bede, have so far thrown a slur on the zeal and charity of our primitive prelates, for which there is no adequate ground in fact. It would please me if this imperfect attempt at a vindication of our ancestors in blood, and in the faith, should somewhat modify opinion on the subject; and I trust it is not out of place, in a meeting of this Archæological Association, held within the shadow of the ancient walls of Powis Castle, and near the monument on which we have read, most truly written,—

“Hic jacet Episcopatus Asaphensis conservator.”

#### ILLUSTRATIVE REFERENCES.

Leaving the above Paper, as originally read, I append some references from Bede, which make my case stronger than in writing from memory I was aware. *First*,—As to the church of St. Martin, at Canterbury, which had not only survived as a building, but as a place of worship, we have the testimony of Thomas Rudborne, of Winchester, (who wrote 1470,) given by Wharton, *Anglia Sacra*, i. 251, and supported by Bede, i. 33, 25, 26. For Austin had not only heard of this church as built by the Romanized Britons,—“*Romanorum antiquorum fidelium operâ*,” but its state of decay was the subject of the litanies which he sung in procession,—“*ut auferatur furor tuus et ira tua a civitate istâ, et de domo sanctâ tuâ*,”—that the wrath of God might be turned away from His holy house. Nor yet was the decay so great as to prevent Ethelbert’s queen, Bertha, from worshipping in the church,—“*ritum fidei et religionis inviolatum servare*.” (Compare i. 33, 25, with i. 26.) So Rudborne understood the passages, and his fuller account may serve as comment; though Bede is clear enough,—“*in quâ regina orare consueverat*.”—Ch. 26.

*Secondly*,—The efforts of the Western Britons to convert their Saxon neighbours are placed beyond doubt by Bede's narrative of such an attempt, iii. 5:—"Missus austerioris animi vir, qui cum aliquamdiu genti Anglorum prædicans nihil proficeret,"—the austere missionary preached to the Anglians for some time without effect. But other missionaries from the same quarter had better success, both with Picts and Saxons,—with the Picts in the case of Columba, who came from Ireland, and of Ninyas, who was a Briton; "Ninyas Episcopo, sanctissimo et reverendissimo viro, de natione Britonum."—Bede, iii. 4. It is true Bede ascribes to Ninyas an education at Rome, but perhaps wrongly; for he acknowledges the seat of his episcopate to have been the church of St. Martin, a Gallican saint, as we know for certain; "Cujus sedem Episcopatus S. Martini Episcopi nomine et ecclesiâ insignem jam nunc Anglorum gens obtinet." Nor were such missionary successes confined to the region of the Picts; for, through the disciples of the two luminaries, "many monasteries were propagated, both in Britain and Ireland." But that their discipline was British, and not Roman, is confessed by Bede himself; for they kept Easter at the oriental time, he says, until the priest Egbert corrected them in the year 716. (Book iii. c. 4.) Nay, we have even a numerous succession of these West British prelates and missionaries. Aidan is fully described in Book iii. ch. 5, *et seq.* His success is spoken of as signal. By him was converted the pious King Oswald, and all the kingdoms of Deira and Bernicia virtually owe their faith to him. (iii. 6.) Nor is the debt much inferior of the West Saxons to Agilbert, a man of Gallican blood and Irish training, whose displacement by Bishop Wine turned on a question of language, and would deserve a fuller treatment. (iii. 7.) Aidan is succeeded by Finan, another bishop who observed Easter in the British fashion. By him not only Penda, the Middle Anglian prince, is baptized, but four presbyters are ordained, who "preached the word, and were willingly heard" (*prædicabant verbum, et libenter auditi sunt*) among the Middle Anglians. One of these is Diuma, a Briton, (for *Scotus* is often only equivalent to Briton,) and three are Saxons, one of them being Cedd, the illustrious brother of St. Chad. (Ch. 21.) I venture to ask, whether any stronger proof could be imagined of a thorough intercommunity of Christian faith and zeal between the two races, and whether it is not high time for English writers to cease repeating a calumny which almost implies a supercilious indifference to historical truth. By Cedd, who might be called the elder Chad, and who remained for the greater part of his life in communion with Bishops Finan and Colmar, (ch. 22,) were converted the East Saxons. We here come upon the name of Siegebert, "that renowned king of the East Anglians," to whom the University of Cambridge piously (if not critically) traces her origin. It has been said that Cambridge would not be within his kingdom. But it is at least curious that he should have come from Gaul, and, in imitation of what he had seen there, have instituted a school for youth, ("instituit



scholam, in quâ pueri literis erudirentur," ch. 18,) within a region approaching, if it did not comprehend, our present University. My concern with him in this place is that the Gallican element may be traced in him.

During Siegebert's reign an Irish Briton, named *Furse*, is also mentioned (ch. 19) as carrying on the process of evangelization, "opus evangelizandi exsequens," among the East Anglians. This is in harmony with what we have seen of Aidan, of Finan, and of Diuma. It should be added that Diuma, though a Briton, was Bishop both of Middle Anglia and of Mercia. This does not look like grudging these countries the Word of Life. He is succeeded by *Ceollah*, of the same race, though perhaps of the western or Caledonian branch; and after him we find Bishop Trumhere, of English blood, but confessedly of the Columban or West British succession ecclesiastically. (Ch. 21 and 24.)

*Thirdly*,—The very interesting account of the Synod of Whitby ("in monasterio, quod dicitur *Streaneshalch*," ) is in the 25th chapter of the 3rd book of Bede. Bishop Colmar, who vainly pleaded for the oriental usage of Easter, was Finan's immediate successor. What is important to notice is, that the council resulted in the retreat of Colmar and his adherents to their western strongholds, in the passing over of the elder Chad (Cedda), with probably the mass of English Christians, to the Roman obedience, and so in a disruption between the two portions of the Church, in which the Roman element was destined to become dominant until the Reformation. From the time of Archbishop Theodore this supremacy may on the whole be dated. We need not, however, conclude that the native British element was at once extinguished. Tuda, who succeeded Colmar in Northumbria, had been educated among the Scots, or Britons. Egbert, a Saxon, somewhat later, is a monk in Ireland. The younger Chad (Ceadda) is consecrated by Bishop Wine, with the aid of two British bishops (*duobus de gente Britanniae Episcopis*," iii. 28). The faithfulness of Wine to the precedents of his master Aidan, is especially pointed out. But with Wilfrid the Roman order of things becomes stricter (28). The submission of the younger Chad is told in b. iv. c. 2. Possibly the diffusion of choral singing westward, which was one of Wilfrid and Theodore's triumphs, implies a greater use of the Latin language in the services of the Church. (Compare with iv. 2, the words "*pertæsus barbaræ loquelæ*," in the passage before quoted, iii. 7.)

The deposeure of a Mercian bishop for disobedience, quoted from Fabyan, is confirmed by Bede, b. iv. c. 6, and may be taken as a sign of ecclesiastical rivalry. It is not without significance that the deposed bishop is called Winfrid, and his successor Sexwulf, the first name being of more British sound than the second. The legitimacy of the orders of the British Wine is also remarkably dwelt upon (iii. 28). Here I remark, incidentally, the probability that Ceadwalla, though called by some King of the West Saxons, and even Penda, though



King of Mercia, was really a Briton. In no way can we explain better their vow to extirpate all Angles out of Britain (b. ii. c. 20).

I come to the famous passage (book ii. c. 2) in which the conference with the British bishops is related. Here we remark, first, that Augustine's chief argument is a pretended *miracle*: the healed man might well be English,—“quidam de genere Anglorum . . . . . illuminatur cæcus.” The refusal of the Britons is not merely about Easter, baptism, and the tonsure, but about receiving the papal legate as archbishop,—“neque illum pro Archiepiscopo habituros esse respondebant.” The second great argument of Augustine is a threat of subjugation, which was fulfilled, as his chronicler boasts, by the savage Ethelfrid. How futile was the pretext of any unwillingness on the part of the Britons to convert their neighbours, appears first from Gildas saying nothing of the kind in his querulous letter, though Bede wrongly quotes him as saying it (b. i. c. 22); and, secondly, from a glance at the troubled season upon which the charge bears. From 550 to 560, the *flame-bearer* Ida had carried another torch than that of the gospel through every British land. In 559 the three cities of Gloucester, Bath, and Cirencester, were lost. In 569, and 582, the Kings Ceawlin and Cutha, that is probably the Saxons and Scots in conjunction, spread barbarism over the relics of Roman civilization. About this time was the great battle of Caldeiraeth, which Aneurin sung. From 592 to 616, that is thirteen years beyond the death of Augustine, extends the troubled reign of Ethelfrid. About 598 is the conference between the bishops, and in 607 is the massacre of Bangor. It needs no argument to show that any special activity of missions on the borders of Wales at such a time would have been as unnatural, and as fruitless, as a sermon from our chaplains to the Sepoys during the massacre at Cawnpore. The least consideration of the history of the time settles the whole question.

There can be no better summary of the whole than the words of a poet, Saxon by birth, and papal by allegiance (“semi-Saxo, et Pontificius,” says Whelock). “*Agnovit monachorum dogmata Præsul; cur non ignovit? Quod non cognovit amica Turba sacerdotum, ANTIQUI MODERAMINA REGNI ROMANI IMPERIO SUBMITTERE, ET HOSTIBUS ANGLIS;*” to which is to be added Whelock's note:—“Hoc imprimis notandum, quod noluerint Monachi Bangorenses, Absque suorum consensu ac licentiâ, imo ut rex Aluredus præclare insinnavit, Absque suæ Gentis et Senatorum imprimis suffragio, ab antiquis Ecclesiæ Britannicæ ritibus discedere.”—Whelock's *Bede*, p. 114. That is, the alien prelate, of old as now, first imposes a yoke, and treats resistance to it as a sin; then injures, and justifies his injury by slander.

It only remains to remark that the explanation I have ventured to give of the great warmth with which the Easter controversy was waged is a conjecture of my own. It is built, *First*,—Upon numerous minute hints in Eusebius, which it would be tedious to quote. *Secondly*,—Upon those passages in Bede which lay stress on the

observance of Sunday, urging it rather as a novelty. *Thirdly*,—Upon the great appearance there is of the Eastern custom, which appealed to St. John, having been, as the Jewish one, the most ancient; and, *Fourthly*,—Upon the genius of the Church of Rome, given in those days to innovate and develope, as well as gifted with the strong instinct of order.

ROWLAND WILLIAMS, D.D.

---

### FURTHER NOTICES OF THE EARLY INSCRIBED STONES OF WALES.

#### GWYTHERIN STONES.

PERCEIVING that a correspondent in the last Number of the *Archæologia Cambrensis* has been inquiring about the early inscribed stone at Gwytherin, I have the pleasure to send the Association a drawing and description of it.

Gwytherin is a very small secluded village, in a valley lying among the hills about six or seven miles to the south-east of Llanrwst, in Denbighshire. After ascending the thickly-wooded eastern side of the Vale of Llanrwst, (from the summit of which a magnificent view of the whole range of the Caernarvonshire mountains is obtained,) a tract of high, bleak, and very barren-looking peaty land, destitute of trees, cultivation, and inclosures, is reached, beyond which a little valley is arrived at, nearly at the head of which the village in question is situated. The roads, as may be easily imagined, are of the roughest kind, and walking is far preferable to the jolting I experienced. The church (which was originally built in conjunction with St. Winifred's Nunnery) is small, and destitute of architectural interest, having a small west end bell-gable, and a double light lancet window at the east end. Within the church are preserved two old, rude, wooden chests, in one of which a piece of wood is shown as being a portion of the coffin of St. Winifred. I could hear of no other relics. The font is plain and octagonal. The yew trees in the church-yard

are the largest and finest I have ever seen. In the church-yard, at the north side of the church, are erected four rude upright stones, about two feet high. They are placed in a row, and on the eastern side of the most westernly of them is the inscription represented in the accompanying engraving, which occupies the whole length of the stone, the termination of the upper line being buried in the ground. The inscription is to be read,—

VINNEMAGLI FILI  
SENMAGLI

i. e., The body or tomb-stone of Vinnemaglus,<sup>1</sup> the son of Senemaglus.

The letters are slightly debased tall Roman capitals, the M and A in both lines conjoined, and the G partaking of a minuscule form without the straight cross-bar at top, common in some of the Welsh inscriptions. The formula, consisting only of the name of the deceased, with that of his father, without the *hic jacet*, is common. The whole exhibits a Romano-British inscription, probably of the sixth century. The stone has been engraved in Gibson and Gough's *Camden*, (pl. 19, fig. 18,) but it is rendered unintelligible from the G in both lines being transformed into S, and the F into K.

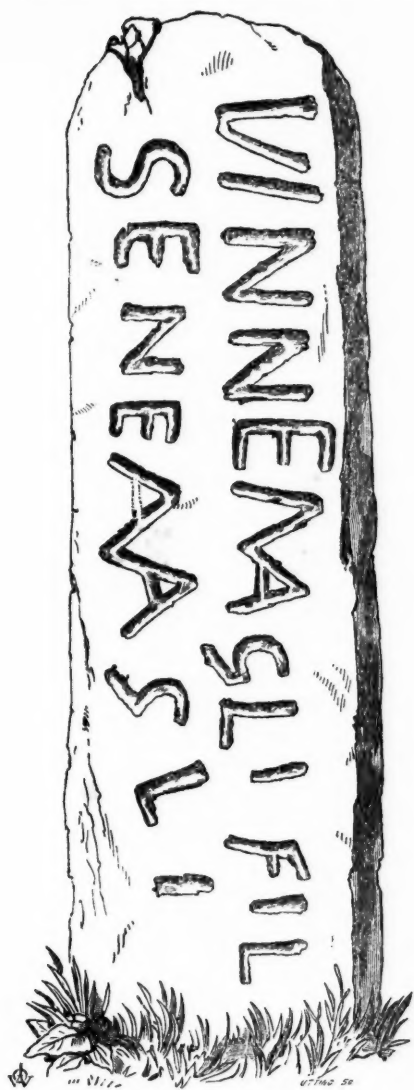
A walk of several miles to the south, over a very bleak, uncultivated tract of country, brought me to Pentrevoelas.

MAEN MADOC.

A strange inscription (as represented in Gough's *Camden*, ii. pl. 14, fig. 3, copied in Jones' *Brecknockshire*, pl. 12, fig. 2, without any attempt at its elucidation) led me to hunt for the Maen Madoc, in one of the bleakest and most unfrequented parts of South Wales, in the month of September, 1846.

After leaving Devynock I walked southwards, along the east side of the Vale of Devynock, and the northern

<sup>1</sup> Is it possible that this name may be intended for Finian MacMoil, one of the companions of St. Madoc?—Rees' *Lives of the Cambro-British Saints*, p. 326.



Gwytherin.



Maen Madoc.

face of Van Vryneck, and then crossed over the mountain which separates it from the Llia valley. Here I passed the Maen Llia, a little to the west of the road near Loscoed, and about seven miles from Devynock. This is a great block of rough stone, standing erect, with a conical top, probably of the druidic period. Continuing my route due south along the eastern side of the mountain to the west of the little river Llia, I came to the spot, about a mile and a half beyond the Maen Llia, where the Roman road Sarn Helen, or Lleon, joins the road along which I was walking. Its entrance is on the west side of the road, and is closed by a gate; but its structure (paved throughout with small stones) at once distinguishes it. After following this Roman road for half a mile over the brow of the hill to the west, I found the Maen Madoc, close to the road on the south side. It is a tall, rude stone, 11 feet high, by  $2\frac{1}{2}$  wide, and about  $1\frac{1}{4}$  thick, inclining southwards, with the inscription on its western side. The desolate bleakness of the spot was quite overwhelming, and accounted for this memorial of the dead having been inscribed upon such a pillar, serving, as it doubtless did, as a beacon to the companions of Dervac, whose name, inscribed in a ruder manner than is to be found elsewhere in the Principality, still survives, although I believe it has never hitherto been deciphered.

The accompanying engraving is made from a drawing taken on the spot, corrected by my rubbing, which has been reduced by the *camera lucida*. The inscription is to be read,—

DERVACI FILIVS  
IVLII IC IACIT

i. e., The body of Dervacus, the son of Julius, lies here.

Here we find some of the letters reversed, and others turned upside down; the usual formula neglected, in which the word FILIVS is retained in the genitive case as well as the name of the deceased; the want of the H in the word HIC, (if indeed it be not implied by one of the short transverse strokes preceding the IC,) and the

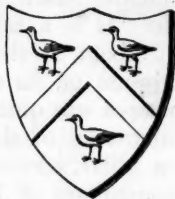
generally bad shape of the letters, all prove that the inscription was executed by a very rude hand.

Returning to the main road, and continuing southwards, I passed Plas y Gors, Aber Llia, and Castel Coch, and soon reached Ystradfellte.

J. O. WESTWOOD, M.A.

Taylor Institute, Oxford,  
August, 1858.

#### GENEALOGICAL DESCENT OF THE FLOYD FAMILY.



Arms of Floyd.



Arms of Keranfec'h.

THE following genealogical account of an ancient Welsh family, long since settled in Brittany, may interest members of the Association, as affording an unexpected proof of the connections and sympathies existing between the two countries. Additional information is desired as to the continuation of the Welsh portion of this Line, as well as any corrections of which the following tabular list of descents is susceptible. It may be desirable, also, on some future occasion, to compare the actual armorial bearings of the Breton and the Welsh branches.

I.—YRIEN, dominus RHOYD in Albaniâ, nupsit unam ex filiabus GORLAIS, ducis Cornubiensis.—He bore, as well as all his descendants mentioned in this Genealogy, the following arms:—*Argent*, a chevron *sable* between 3 owlets or ravens of the second, membered, beaked and eyed *gules*. His wife bore,—*Argent* 3 owlets *sable*, membered, beaked and eyed *gules*. They had issue,—



II.—RHEBUS I., dominus YKENNEN, nupsit unam ex filiabus GRIFFINNI domini GRINANY.—His wife bore,—*Sable*, a lion rampant regardant *argent*, armed, langued and eyed *gules*. They had issue,—

III.—LEONARDUS I., nupsit filiam PHILIPPI domini SKYN-FRAITH.—His wife bore,—*Argent*, a face *gules* between 2 chevrons confronted *azure*. They had issue,—

IV.—LEONARDUS II., NIGER, miles Sancti Sepulcri, nupsit filiam SYSSYLLT domini cantreffe SELIFFE.—His wife bore,—*Sable*, 3 virgins' busts *argent*, with hair of *or*, and cravatted of the second. They had issue,—

V.—PHILIPPUS ex LANDILOUARN,<sup>1</sup> armiger, nupsit LEODEAM filiam DAVID LE GROS, armigeri.—His wife bore,—*Argent*, 3 ox heads full front (rencontres de bœuf) *sable*, eyed *gules*, horned *or*. They had issue,—

VI.—GUILLELMUS, armiger, nupsit filiam HENRICI DONNE, armigeri.—His wife bore,—*Azure*, a lion rampant regardant *argent*, langued, armed and eyed *gules*. They had issue,—

VII.—RHEBUS II., armiger, nupsit filiam RHESI FITZ-THOMAS, armigeri.—His wife bore,—*Gules*, 3 stags' heads full front *or*. They had issue,—

VIII.—MEREDICUS, armiger, nupsit ANCRETAM filiam DAVID FITZ-GRIFFITH, armigeri.—His wife bore,—*Gules*, a castle *argent*, charged with a lion passant *sable*. They had issue,—

IX.—GRIFFINUS FLOYD, armiger, nupsit GWENDOLENAM filiam JUANIS MORGAN, armigeri.—His wife bore,—*Or*, a lion passant *gules*, armed and langued *azure*. They had issue,—

X.—JOANNES FLOYD, armiger, nupsit EUAM filiam DAVID GRIFFITH ex LANGADOC armigeri.—His wife bore,—*Argent*, a lion rampant *sable*, armed, eyed and langued *gules*, the head and fore paws of the first. They had issue,—

XI.—RODORICUS FLOYD armiger, nupsit NESTAM filiam JOANNIS GRIFFITH, armigeri.—His wife bore the same arms as the preceding. They had issue,—

XII.—JOANNES EWAN FLOYD, armiger, nupsit heredem JOHANNIS PRUDHERECH, domini TREGUILBE, armigeri.—She bore the same arms as FLOYD. They had issue,—

XIII.—JOHANNES II., FLOYD, armiger, nupsit JANE filiam DAVID FLOYD, armigeri.—She bore,—*Sable*, 3 horses *argent*, 2 and 1, a fleur-de-lis of the same at the base (*en abyme*), on a chief *gules* a tower of the second. They had issue,—

XIV.—ROLLANDUS FLOYD, armiger, Transiit in Galliam anno 1610: Nat. circa 1584. Ob. 1654.—He married CHARLOTTE

<sup>1</sup> Llandeilo Fawr.

DE KEROMAN, of the parish of PLOUGONVER, in the diocese of TRÉGUIER (now the department of the CÔTES DU NORD).

XV.—JULIEN FLOYD, Esquire, eldest son of the preceding, married CATHERINE ROBIN, demoiselle de MOISANFORH. In 1672 he travelled into England, and brought back the Genealogy from which the portions of the above, written in Latin, have been textually extracted. This Genealogy was written, blazoned and illuminated by DAVID EDWARDES, herald at arms of the Principality of Wales,<sup>2</sup> and certified, signed, and furnished with the seals of several Welsh noblemen and gentlemen. By aid of this document he was declared Noble in FRANCE, by decree of the Council of State, 13th September, 1672.

XVI.—GUILLAUME FLOYD, Esquire, seigneur of ROSNEVEN, eldest son of the preceding, married ANNE DE NOË, dame de LA VILLECADE.

XVII.—GUILLAUME FLOYD, Esquire, seigneur of ROSNEVEN LA VILLECADE, KEMPERIC, &c., only son of the preceding, married FRANÇOISE ROBERTINE DU GARZPERN.

XVIII.—ANNE FRANCOISE FLOYD, dame de LA VILLECADE ROSNEVEN, &c., married PIERRE ALEXANDRE DE KERANFLEC'H, chevalier, seigneur of GWERN, TREUSVERN, chef-de-division of the Catholic and Royal armies of Brittany, officer in the Gardes Francaises. In consequence of the deaths, without issue, of the brothers and sisters of his wife, he became heir to all the possessions of the eldest branch of the FLOYDS of Brittany.

XIX.—GUILLAUME JEAN JOSEPH DE KERANFLEC'H, chevalier of the Royal and Military order of St. Louis, lieutenant-colonel of the Catholic and Royal armies of Brittany, only son of the preceding, married MAURICETTE SAINTE LE MÉTAYER DE COETDYQUEL.

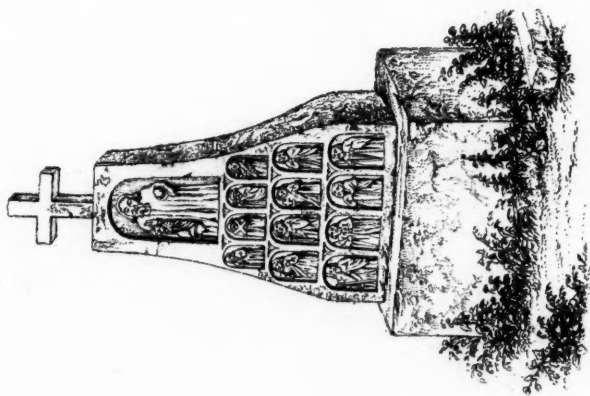
XX.—CHARLES MARIE ARMAND DE KERANFLEC'H, only son of the preceding, married SIDONIE SAINTE ALEXANDRINE DE KERNEZNE, last representative of the House of the Marquesses DE LA ROCHE.

XXI.—CHARLES JOACHIM GUILLAUME MARIE DE KERANFLEC'H, eldest son of the preceding, now living.

C. DE KERANFLEC'H.

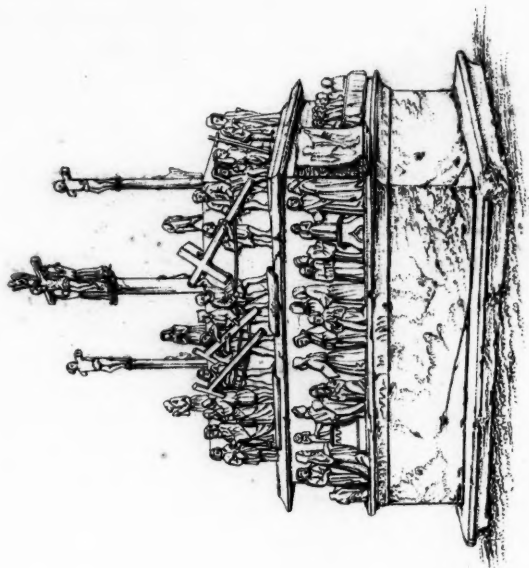
<sup>2</sup> Rouge Dragon ?





*Sculptured Stone at Pungloer, Anticary.*

*A. B. Brown, del.*



*Calvary at Tron-Houster, Anticary.*

*A. B. Brown, del.*

## SCULPTURED STONE AT RUNGLEO, BRITANNY.

At Rungleo, in the parish of Logonna, in Brittany, there is still standing a stone, which is called a *Menhir* (or *Maen Hir*), on one of the faces of which certain Christian sculptures of late date occur. This stone was first pointed out to the Breton Archæological Association, and described by M. de Courcy, in 1849; and an accurate delineation of it has since been obtained through the kindness of M. Le Beau.

By the term *menhir* is commonly understood, in Brittany, a rough, generally an unhewn, stone, employed to designate a place of sepulture (perhaps the boundaries of land); and the word *maen-hir* in Wales is its exact equivalent. In this present instance, however, if M. de Courcy's idea is correct as to its having been originally a rough unhewn menhir, it is evident from the engraving that the stone has been subsequently cut and fashioned into a symmetrical form, placed on a base, adorned with sculptured figures, and surmounted by a cross. It was observed to the Breton Association, by M. de Courson, that a system of Christianizing stones, supposed to have been erected in pagan times, had existed in Brittany; and Mr. Basil Jones had previously noticed this circumstance to our own Association, and had described a cross-capped menhir at Tregunc, together with other Breton antiquities, in 1847.—(*Archæologia Cambrensis*, First Series, ii. p. 197, &c.) It is known in fact that Pope Gregory the Great recommended this Christianizing of pagan monuments as much as possible. There are several instances of rude stones bearing incised crosses without inscriptions in Wales, such as in the parish of Llangyn-deyrn, Caermarthenshire, and Bridell, Pembrokeshire; and light is thrown on the subject, as far as Wales is concerned, by the following passage from the *Acta Sanctorum* of the Bollandists, in the history of St. Samson, alluded to by M. de Keranflec'h in his paper on Breton

crossed stones (*Archæologia Cambrensis*, Third Series, iii. p. 374):—

“Quâdam autem die, quum per quendam pagum, quem Tricurium vocant, deambularet, audivit (ut verum erat) sinistrâ parte idolum homines bacchantum ritu in quodam fano per imaginarium ludum adorantes; atque ille annuens fratribus ut starent et silerent, et ipse de curru ad terram descendens et ad pedes stans, attendensque in his qui idolum colebant, vidit ante eos in cujusdam vertice montis simulacrum abominabile adistere. In quo monte et ego fui, signumque crucis, quod sanctus Samson sua manu cum quodam ferro in lapide stante sculpsit, adoravi et meâ manu palpavi.”

It is not impossible but that this stone may be identified as archæological observations become extended; meanwhile, it is desirable that antiquaries should be on the look out for crossed stones of this kind, and should delineate or describe them accurately when found. Another passage occurs in the life of St. Columbanus, who is there stated to have inscribed a cross on a mill-stone in the east of France.

Upon one of the surfaces of the stone at Rungleo the sculptures represent the Twelve Apostles in three rows, one over the other, each figure standing in a separate niche, and bearing the usual attributes. Above them is a niche much larger than the others, containing two figures. One most probably is intended for the Saviour; the right hand is elevated in the Latin benediction; the left hand holds an orb, though this is more usually an emblem of the First Person of the Holy Trinity; the head is bearded, and *not nimbed*; the robes are long, hiding the feet. The second figure is diminutive in size, and stands apparently upon a sculptured base, or the capital of a shaft. It is enveloped in a robe, and the combination of the two figures is so unusual that it is difficult to interpret their meaning. Perhaps the second figure is that of the ecclesiastical personage who had this sculpture executed, and so dedicated the stone to pious purposes. These figures do not seem to be earlier than the fifteenth century.

H. L. J.

THE MANX SOCIETY, FOR PUBLICATION OF  
NATIONAL DOCUMENTS OF THE  
ISLE OF MAN.

THIS Society has just been organized under the presidency of His Excellency the Honourable Charles Hope, Lieutenant-Governor of the Isle of Man. It numbers among its members the Hon. and Right Rev. Horace, Lord Bishop of Sodor and Man, and all the civil and ecclesiastical authorities of the island. Upwards of 200 subscribing members are already enrolled. The Secretaries are,—Rev. W. Mackenzie, Strathallan Park, and Paul Bridson, Esq., Douglas. The annual subscription is £1 1s. The following are extracts from the preliminary papers issued by this Society:—

“The Chief of ‘the multitude of Isles,’ satellites to Great Britain and Ireland, has local peculiarities of the most interesting and important nature. It is an unexhausted field to the Antiquary and the Statesman,—the man of the past and of the future—of conservatism and of progress. Inhabited by an aboriginal tribe of the great Celtic family, with language, institutions, and laws peculiar to itself,—never united to Scotland, Ireland, or England,—to this day a separate realm, independent of the Imperial Parliament, and under its native and aboriginal Legislature,—with a singular relation between its church and state,—having, as Lord Coke says, ‘such laws the like whereof are not to be found in any other place,’ so that, ‘if the ancient discipline of the Church were lost,’ said Chancellor King, ‘it might be found in all its purity in the Isle of Man,’ surely this Island has peculiar claims to have the light of catholic publicity at length cast upon all its documents and peculiarities. It was not in jest merely that Burke, speaking to Dr. Johnson and Boswell about a visit to this Isle, used the famous line of Pope,—‘The proper study of mankind is Man.’

“The Central Isle of the British Group, connected with Scotland geographically and geologically, with Ireland ethnologically, with England politically, and with the three kingdoms ecclesiastically, merits more attention from the United Kingdom than it has ever received. As during the past it has been, so for the future it promises to be, a beginner of the great central movements of the British Isles. Said to have been the central fane of Druidism in the aboriginal Celtic period, it was certainly the stronghold of the Norsemen long before they took the supremacy of Great Britain and Ireland. They introduced here trial by jury, and modified the old Celtic government by constituting the House of Keys to be a representation of the Island, before the judicial and political systems of jury and representation were known in Britain. The highest order of English chivalry, that of the Garter, began with the King and Queen of Man. The Papacy was subdued in this central Isle a full century before Henry VIII., and thus among the European nations, the Manx, like Wycliffe, was the Morning Star of the Reformation, and for 428 years has been to the most catholic extent anti-papal. The latest reforms of the British fiscal



and legal systems under Peel and Brougham are said to have been modelled after Manx examples. The records of such central movements of the geographic and organic heart of Great Britain and Ireland, must prove in the highest degree interesting to the antiquary, the historian, and the conservative patriot, and may afford data to the patriotic reformer and liberal, for prospects and actions as to future progress. The oldest and first-born dependency of England must be an object of interest to the younger brood of giant nations growing up from the loins of the Anglo-Saxon race. It is a singular spectacle in Europe to see a nation with no debt, with no soldiers of its own, with a heavy claim against the British Treasury, and with the taxing branch of its own Legislature dormant. Having single-handed cut itself free from the Papacy in 1430, at the end of 'the Great Western Schism,' and being the only reformed nation that has not been excommunicated by Rome, it holds towards Papal and Protestant kingdoms a peculiar position in Christendom. Marching in the front rank of European progress, the miniature kingdom of Man preserves with Asiatic immobility the Tynwald government, older far than that throne of the Cæsars on which the Popes have placed their chair of St. Peter. The Protestantism of Mona, so much indebted to Wycliffe, and not impeded by the growing obstacles that stop the progress of the Luther and Calvin reformation, seems to have special preparation for the next era and development of Christianity. A nation whose soil is divided as in France, and whose Sabbath is observed as in Scotland, with a domestic Legislature, and a Bible in every family, is in a normal position for progress, ready to move in the van of Christendom, a pilot engine before the catholic train of mankind.

"On these grounds it is deemed that a Society for the publication of all the valuable documents illustrating the past, and promotive of the future of the Manx people, will have claims of no ordinary strength on the patronage of the Nobility, Commons, and Churches of the British Empire and Colonies, and of all who look to the United Kingdom as the leading and model nation of mankind. This Society will direct for the first time a combined and powerful influence towards the elucidation of the national records and monuments of Man."

"It is proposed,—

"A. To reprint scarce books relative to the Isle of Man, that are really valuable, such as the Council may determine.

"B. To republish the report of the Royal Commissioners of 1792, with some of the more valuable appendices and permanent matters of evidence.

"C. To collect into one volume all the more important notices of the Isle of Man, from that in Cæsar's Commentaries down to the present day.

"D. To collect all that is interesting and important out of the Rolls and Seneschal's Office, the Episcopal and Parochial Registries, and the other public records of the Island.

"E. To give in one volume some of the chief Family Pedigrees and lists of Kings, Bishops, Governors, Deemsters, Keys, and other officials, in chronological order.

"F. To publish collections out of the British Museum, and Harleian MSS., respecting this Island.

"G. To make every possible search after the most ancient records of the Isle alleged to have been carried away to the Tower of London, Drontheim, or elsewhere.

"H. To enquire whether the Stanley and Atholl families, and the Crown offices, have in their repositories papers of moment as to this Island.

"I. To collect and preserve all available remains of the Manx Language.

"J. To collect any interesting and important historical records touching the religious denominations of this Island, without interfering in party disputes, the Monastic and Baronial Church establishments, the connection of this Island with the Abbey of Furness and the Priory of St. Bees, and its relation to Drontheim, Avignon, Canterbury, St. Andrew's, Dublin, Durham, Chester, and York.

"K. To publish a standard edition of all the Statute Laws of the Island under a responsible Editor, with a complete index to the whole code and series.

"L. To publish collections of Manx native literature.

"It is earnestly hoped that all Members of the Legislature, Registrars, and Officials connected with public Records of the Island, Rectors and Vicars of Parishes, Chaplains, and Ministers of all denominations, Officers of Customs, Captains of Parishes, Moars, Serjeants, and Members of the Setting Quest of the several Parishes, Parochial Schoolmasters, and all others holding any situation, ecclesiastical or temporal, will aid and assist the Society in affording such statistical and general information as they may possess, and such as may be considered important in the furtherance of the objects of the Society. Loans of Books, MSS., rare Tracts, Family History, or Biography, or other works in any way directly or indirectly connected with or relating to this Island, will be thankfully received and duly acknowledged by the Secretaries, to whom it is requested that they should be forwarded, to be returned on demand of the respective lenders."

The following Questionary has also been issued by the Society to all parishes in the island :—

"Name of the Parish, its length, breadth, acreage, and general Geological character, Celtic remains, such as Rocks or Stones, which are objects of popular tradition or superstition, Altar Stones, Cairns, either simple heaps of stones, or surrounded by circles of stones, Runic Stones or Crosses.

"Have any Axes, Spears, Arrow-heads, Vases, Coins, Rings or other remains been found; in whose possession are they?

"Are there any ruins or remains of ancient Buildings, embracing Roads, Stations, Barrows, Treen Chapels or Yards, Civil, Military, or Ecclesiastical?

"Incumbents, &c., of the Livings from the earliest to the present time, with the dates of their induction, &c. In whose gift are the various Church preferments?

"What benefactions have been given to the parish, particularly since 1827?

"Parochial Registers: their earliest date. Particular information is earnestly requested, and as ample extracts from them as can be given. No subject is of more importance to the Antiquary and Historian, and in no way can clergymen do greater service to the History of the Island than by rendering accessible the valuable documents in their custody.

"The Church, when built, its general plan and dimensions?

"Are there any remarkable Tombs or Monumental Inscriptions? Exact copies of these, with all armorial bearings, are particularly valuable. Earliest date on stones, and remarkable ages.

"Notice any peculiarity in the Fonts, of what materials composed; if any screens or carved works; Communion Plate or Church Relics; if any arms or inscriptions.

"Extent of Parish Clerk's Glebe; number of Wardens in the Parish, or any peculiar mode of election.

"What Schools are there in the Parish, and how endowed or supported?

"What Chapels of other denominations are there in the Parish,—when built, and how endowed, &c.?"

"Is there any Library connected with the Church or Parish,—by whom given, or how kept up; the number and description of Books.

"Are there any Words or Phrases peculiar to the people of the district?"

"Have they any remarkable Legends, Ballads, Proverbs, or Traditions?"

"Are any Ancient Customs or Games kept up, or any peculiar Customs observed at Funerals, or respecting the Dead, or Marriages, or Christenings?"

"Are there any Mineral or remarkable Springs of Water, or Wells?"

"Natural History. Any information on this subject will be very useful. Appearance of rare Birds, Insects, Mollusca, Shells, &c., thrown on the sea-shore; Plants, &c., that may be considered rare, &c."

### Correspondence.

#### ANTIQUITIES IN MERIONETH.

*To the Editor of the Archæologia Cambrensis.*

SIR,—I inclose to you a drawing of a bronze vessel, found in the year 1855, in ploughing a field at Hendreforfydd, near Corwen.



Bronze Vessel, found at Hendreforfydd.

Perhaps some of your readers may be able to suggest to what purposes it was applied. The body of the vessel is very much the same in form as the altar cruets of mediæval date. Mr. Albert Way supposes it to have been made in the fourteenth century.

In your last Number, at p. 250, "Sir Francis Eure" should be "Ralph Eure," and he was, at this time, Lord Eure of Multon.

I must also beg you to correct an important error in my letter relative to Llanaber Church, at p. 315. That letter you will observe is written, at the commencement, in the first person plural, and, towards the end, changes into the first person singular. How this error has arisen, I am quite unable to say. Whether the letter has been compiled by the Editors from a short article written by myself, as speaking in their name, *and* a private letter to one of the Editors, I know not; certain it is, whoever may be the writer, or compiler, it has been very hastily done, and it is necessary that the faults which it contains should be noticed.

I beg to give you a very satisfactory report of the progress of the restorations of Llanaber Church. There are very few faults in the work, and they are the faults of a clever but little practised mason, who promises fair, with some additional instruction, to make a very good workman in church masonry. These faults can, I hope, easily be remedied. As regards the architect, Mr. Boyce, I think I may say there are no mistakes. It is fortunate that the best view of the church is from the turnpike-road to the south-east of it, for it is the spot from whence it is most frequently viewed. I must confess that I am disappointed in the effect of the church from the sea-shore. The pitch of the western gable is not high enough, but this was quite unavoidable, as, independently of cost, no architect would have recommended an alteration of the effective old roof.

I am glad to find that the boarding and ribs remain under the plaster with which the ceiling of the sacarium had been covered; but before the pulling down yesterday of a portion of the plaster, the original bosses, and some longitudinal bands of good oak carving, were visible.—I remain, &c.,

July 23, 1858.

W. W. E. W.

## MARRIAGE OF THE CATHOLIC PRIESTHOOD.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Under the head “Perranzabuloe in Wales,” *Archæologia Cambrensis*, Third Series, ii. p. 262, your correspondent M. N. inquires after examples of the marriage of the Romish clergy. The following instances are taken from *L'Histoire de la Bretagne*, by the learned Benedictine Dom Lobineau. In speaking of Orscand, Bishop of Quimper at the commencement of the eleventh century, he says:—

“This Orscand honoured the episcopacy more by his birth than by his life. His father, named Benedict, was the son of Budic, Comte de Cornouaille, in the time of Alain Barbetorte. Benedict was a bishop at this same time, and continued so all his life, that is to say, until the end of the (tenth) century; although, after the death of his father, he took upon him the quality of comte. There is every appearance that he married being bishop (as well as Guerech, who was Bishop, and afterwards Comte, of Nantes, and who left a son at the time of his death). The wife of Benedict was called Guinoedon, and

he had by her five children, viz., Alain Cagnart, Comte de Cornouaille after him, Orscand, Bishop of Quimper, Guethenue, and Güerech, with a daughter named Avan, who married Huelin, Seigneur de Hennebont. Orscand followed the example of his father, and was married publicly, and in face of the Church, as will be shown in speaking of Alain Cagnart. . . . .

"He (Orscand) solicited the daughter of Rivelin of Crozon, and the marriage was about to be celebrated . . . . . when Alain Caignart set himself against it. But the opposition ceased, as soon as the prelate had surrendered to the comte some of the lands of his church.

"The daughter of Rivelin de Crozon was called Onwen (or Onwert), and the bishop had three sons by her. Benoit, or Benedict, who succeeded his father, Guigon, Dean of the Cathedral of Quimper, and Conan. The title 'wife of a bishop' did not shame Onwen; she even bore her state haughtily, so far as not to condescend to rise up (in the church of St. Corentin) at the presence of the Comtesse Judith (wife of Alain Caignart) . . . . . who wishing to obtain satisfaction for this contempt, it cost the bishop another slice of the land of his church."

It appears also that Bishop Benedict, the son of Orscand, likewise married. Thus three Bishops of Quimper in succession, grandfather, father, and son, took upon themselves the marriage state, at the end of the tenth, and in the commencement of the eleventh century.

"The *Acts of Brittany*," says the same author, "acquaint us that, at the same period, the Bishops of Vannes, Nantes, and Rennes (all Gallican bishops), lived openly with their wives, by whom they had many children."

Elsewhere mention is made of the invasion of the bishoprics by the kings, and the gifts of them to laymen, who could not administer them, but confided them to mercenary priests. "These sacrilegious priests married publicly; hence the titles 'priestesses,' and 'ecclesiastical children,' so common in the eleventh century. The churches themselves were not free from scenes of scandal; many seigneurs placed their children in the priesthood without inquiring whether they were fitted or not. These married in order to preserve their paternal inheritance."

It would hence appear that, however the law of the Church may have been,—and upon that head there is no doubt,—the laws of the different countries recognized these marriages as legitimate, even in the eleventh century. Indeed, according to Dr. Milner, and his reviewer in the *Quarterly*, it was only after great efforts that Pope Gregory VII. established the change, and not without great opposition, in Italy, Germany, France, and almost all Europe. "The remembrance of a married pope, Adrian II., say they, was yet alive in the minds of many."—I remain, &c.,

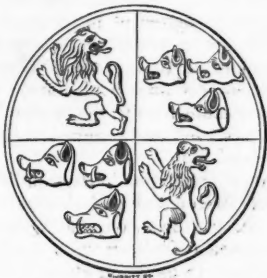
A GLEANER.

### BISHOP MORGAN OF LLANDAFF.—MYDDFAI CHURCH.

*To the Editor of the Archæologia Cambrensis.*

SIR,—I send you the following inscription from a slab in Myddfai Church, Caermarthenshire, accompanied by a rubbing of the coat of arms at its head. It may perhaps serve to complete the biographical account of our Welsh prelates.—I remain, &c.,  
August 1, 1858.

AN ANTIQUARY.



"Here Lyeth the Body of Henry Owen late of Glassalt Esq<sup>r</sup> who Departed this Life y<sup>e</sup> 9<sup>th</sup> day of December 1727 in y<sup>e</sup> 70<sup>th</sup> year of his Age."

"Here alsoe Lye y<sup>e</sup> Body's of Morgan Owen of Glassalt aforesaid Esq<sup>r</sup> (Father of the said Henry Owen) who Departed this Life y<sup>e</sup> 2<sup>d</sup> day of March in y<sup>e</sup> year 1667 And of Anne his wife (Mother of y<sup>e</sup> said Henry Owen) who Departed this Life y<sup>e</sup> 25<sup>th</sup> day of December in y<sup>e</sup> year 1683."

"Here alsoe Lyeth y<sup>e</sup> Body of y<sup>e</sup> Right Reverend Father in God Morgan late Bishop of Landaffe Great Uncle to y<sup>e</sup> said Henry Owen who after haveing suffered much for his Loyalty to his Sovereigne King Charles y<sup>e</sup> first and his pious Zeale for y<sup>e</sup> Established Church Departed this Life the 5<sup>th</sup> day of March in the year of Our Lord 1644."

### DESTRUCTION OF ROMAN TOWNS IN BRITANNY.

*To the Editor of the Archæologia Cambrensis.*

SIR,—In the present position of the discussion concerning the condition of Britain after the Romans, it may not be uninteresting to afford some means of drawing a comparison with the corresponding state of things in Brittany. With this object in view, I send you the following summary of some observations made by one of our members, M. de la Borderie, at the Archæological Congress of France, held at Nantes in 1856. On that occasion M. de la Borderie

drew an ideal line from the mouth of the Couesnon, on the borders of Normandy, to the town of Vannes, and observed that to the westward of this line is the true country of Brittany; but to the eastward, and as far as the frontiers of Normandy, Maine, Anjou, and Poitou, it is Gallo-Frankish Brittany. Westward of the line thus traced, and in Brittany purely so called, the changes of the sites of the centres of population have been very considerable. M. de la Borderie quoted the names of the towns which ancient geographers placed within the limits of the Armorican peninsula. Out of their number, twelve in all, one only, Alette, near St. Servan, maintained till the twelfth century the degree of importance which it had under the Romans, while the others turned into miserable little places, or else so completely disappeared that, at the present day, the search for their sites is a work of almost pure conjecture. On the other hand, several ancient Roman establishments, the ruins of which still lie about our fields, have no names whatever attached to them, so remote is the epoch of their decline and fall.

The principal centres of population in the middle ages, the Episcopal cities, are altogether of Breton and ecclesiastical origin, such as Dol, St. Brieuc, Tréguier, St. Pol de Léon, and Quimper. The latter by its birth destroyed the ancient Gallo-Roman town, *Civitas Aquilonia*, a few remains of which are to be found about three quarters of a mile above the confluence of the Odet and the Steir, in the faubourg of Locmaria. It slightly revived, however, in the eleventh century, by the establishment of a monastery.

As for the secondary centres of population, which were at the same time castles of considerable strength, and chief towns of fiefs of importance, there were to the westward of this line—Josselin, Ploermel, Auray, Quimperlé, Pont-l'Abbé, Châteaulin, Landerneau, Brest, Morlaix, Lannion, Guingamp, Quintin, Lamballe, Dinan, &c. Out of this number there is only Brest where traces are to be found of an establishment of any importance in Gallo-Roman times. A few tiles at Landerneau, a statuette and some coins at Morlaix, have been found; but these are not sufficient to prove the existence of a town. It appears, *First*,—That in the east of Brittany the three capital cities of the Gallo-Roman epoch have retained their importance down to the present time; but the secondary centres of population, and the feudal chief towns, have been formed in the middle ages, without having been preceded by any Roman establishment of importance. *Second*,—That in the western part of the Armorican peninsula, none of the mediæval towns, two only excepted, were built on the sites of Roman ones. And this general displacement of the centres of population in Lower Brittany, M. de la Borderie considers a sign of the preponderance of a Breton immigration into these districts.

I remain, &c.,

August 13, 1858.

A BRETON MEMBER.



## COWBRIDGE CHARTER, NAME, &amp;c.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Among the “Archæological Notes and Queries” in your Number for July last, I observe the following:—“*Query 73.*—PONT FAEN.—Can any member give accurate information as to the earliest date when this name was applied to Cowbridge?”

Now, although I am unable to answer this question precisely, I think that I can satisfy your readers that the name of “COWBRIDGE,” or *Bovium*, is much more ancient than that of “PONT FAEN,” or *Stone Bridge*.

We all know that the principal rivers in this and the adjoining county of Monmouth were originally crossed by *wooden* bridges, and that it has been only in comparatively modern times that these have been superseded by our more commodious and more lasting *stone* erections.

Holinshed, in his *Chronicles*, (book i. p. 74,) speaking of Cardiff, says,—“Certes the Taffe is the greatest River in all Glamorganshire. The course of y<sup>e</sup> water in this River is so swift, and bringeth of such Logs and Bodies from the Woodie Hills, that they do not seldom crush the Bridge in pieces, but for as much as it is made of *Timber*, it is repaired with Lyttle Cost, whereas if it were made of hard Stone, all the Countrie about would hardly be able to amend it.”

The traditionary account in the locality, with respect to the name of “*Conbridge*,” is, that an animal of the *bovine* species, whilst drinking in the river under one of the arches of the old wooden bridge, by which the Thaw was formerly crossed in that town, became entangled by the horns, in the net-work of timber, and drowned; and that this circumstance gave to the place the name of *Cow-Bridge*.

I have also heard that Cowbridge was one of the first places in the county in which a stone bridge, of any considerable span, was constructed, and that the Welshmen considered it so remarkable a thing, that they called the place in consequence, *Tre-Pont-Faen*, or the *Stone Bridge Town*.

That “*Cowbridge*” is a name of considerable antiquity is evident from various circumstances.

In the history of the conquest of Glamorganshire, by Sir Robert Fitzhamon, which occurred A.D. 1090, it is stated, that, after dividing the county among the twelve knights who accompanied him, Fitzhamon reserved to himself “the castle of Cardiff, and the manors belonging to it, viz., *Conbridge*, Kenfig, Tyr-y-Iarll, and the lordship of Boverton.” It also appears, from the records of members returned to Parliament for the Welsh Boroughs, that, in the 33rd year of Henry VIII., (1542,) Sir John Bassett, of the Inner Temple, was returned a member for “Cardiff, and its contributory boroughs of *Conbridge* and Llantrissant.” Again, in the old charter of the town, which (as constable of the old castle of Robert de St. Quentin, in the manor of Llanblethian, and as such *ex-officio* mayor of Cowbridge) I

have in my possession, and which refers to still more ancient grants, that town is described as "*Nostra Villa de Cowbridge.*" That charter is rather a curious document, and the following are extracts from it:—

"*SECUNDA PARS Paten. de Anno Regni Regis Caroli Secundi TRICESIMO TERTIO.*

"*DE CART. VILL. } REX OMNIBUS ad quos &c. Salutem. CUM  
de Cowbridge. } Villa de Cowbridge in Com. nro Glamorgan  
Sit Villa valde antiqua et Populosa, ac Burgenses et Inhabitantes ejus  
ejusdem Villæ per divers separ. nomina, a tempore ejus contrar.  
memoria homin non existit, divers Libertat. Consuetud. Franches.  
Immunitat. et P.hement. habuer. Usi et gavis fuer., tam racone et  
pretextu diversar. Cart. et Litrar Paten. per divers Progenitores et  
Antecessores nros nup. Reges et Reginas Angliæ. et per diversos  
Dominos et Dominas de Glamorgan eis ante hac fact. concess. sive  
confirmat., quam rone, et p.textu diversar. p.scripcoim usund. et  
consuetudin. in eadem Villa ab antiquo usitat. et consuet. . . . .  
Nos igitur VOLENTES quod de certo inperpm in eadem Villa con-  
tinuo habeatur un. cert. et indubitat. modus de, et pro, custod. pacis  
nre ac pro Regimine et Gubernacoe ejusdem Villæ et populi nri ibm  
habitant. et ad illum confluent. Et quod Villa p.dict. de cetero in  
perpm sit et permaneat Villa pacis et quietis, ad formidinem et terro-  
rem malor. delinquent., et in premium bonor., atque etiam ut pax nra  
ceteraq. facta Justicie, et boni Regiminis, ibm melius custodiri pos-  
sint et valeant. . . . .  
Volumus Ordinavimus Constituimus et Concedimus Quod dict.  
Villa de Cowbridge in Com. nro Glamorgan, sit erit permaneat de  
cetero inperpm libera Villa de se, Et quod Ballivi Aldermani et  
Burgenses Villæ p.dict. et Successor. sui sint et erunt perpetuis futur.  
temporibus, vigore presencium, unum Corpus Corporat. et Politicum  
per nomen Ballivor. Aldror. et Burgensium Villae de Cowbridge in  
Com. Glamorgan. . . . .  
Et quod Ballivi Aldri. et Burgenses Villæ predict. et Successores sui  
de certo inperpm habeant Commune Sigillum pro causis et negotiis  
suis et Successores quibuscunq. agend. . . . .  
Et ulterius volumus et per presentes ordinamus quod Ballivi Villae  
predict. in posterum eligend. et nominand., antequam ad Offic. illud  
Ballivi vel Ballivor exequend. admittantur, aut eor. aliquis admittatur,  
per Constabular. Castell de Lanblethian pro tempore existen. aut per  
ejus Deputat. Approbat et approbati erit et erunt, et Sacrament cor-  
poral coram Constabular Castr. predict sive ejus Deputat. ad Officium  
illud bene et fidelit. exequand. prestabunt et eor. quilic. prestabit Et  
quod post hujus approbacon et Sacram. sic ut p.fertur habit. et prestit.  
Officium illud habeant et exerceant pro et duran. tal. tempore quäl  
Ballivi Villæ predict. temporib. retroact. solebant. . . . .  
Et ulterius volumus et per presentes pro nob. hered. et Successor. nris  
concedimus pefat. Ballivis Aldris et Burgens. Villae predict. et suc-  
cessor suis, quod Constabular Castri de Lanblethian predict. pro tem-  
pore existend. ac Ballivi ejusdem Vill. pro tempore existen. perpetuis*

futur. temporibus sint et erunt Justiciar nři et eör quilt. sit et erit Justic nr. ac hered. et successor. nr. at pacem nr.ām hered. et successor. nr. infra Vill predict. Libertat et pecinct. ejusdem conservand. et custodiend. (quor. Constabular Castri predict. unum esse volumus.) . . . . .

In Cujus Rei &c, Teste Rege apud Westm. octavo die Augustii.

"P. brē de privato Sigillo.

"This is a true Copy of the Original Record remaining in the Chappel of the Rolls having been examined by me

"Hen. Rooke, Clerk of the Rolls.

"2<sup>d</sup> June 1753.

Examined this Copy with the Original Record in the Chappel of the Rolls along with Mr Rooke the proper officer, by me

"Jo<sup>n</sup> Thomas."

I remain, yours &c.,

R. C. NICHOLL CARNE.

Nash Manor, near Cowbridge,  
August 5, 1858.

### RUTHIN COLLEGIATE CHURCH.

*To the Editor of the Archæologia Cambrensis.*

SIR,—Passing through Ruthin the other day, I could not fail to perceive the spire now building on the steeple of the church. It is of fourteenth century work, and does credit in its design to the architect; but I think it would have produced a better general effect if the sides of the tower had been pierced with plain loops, or single-light windows, beneath the belfry story, instead of leaving so large a portion of walling quite plain. It must not be forgotten that the original steeple is of one of the most barbarous periods of our history,—the earlier portion of the last century,—when constructional proprieties were unknown to builders; and any architect of the present day is fully justified in treating the works of our great-grandfathers with the most perfect freedom. He can hardly make them worse than they were.

Observing that all the pews and other wooden abominations of the interior of the church have been removed, I hope that the two tombs mentioned by old Churchyard in the following lines from his *Worthines of Wales* may be discovered:—

"A church there is, in Wrythen at this day,  
Wherein Lord Gray, that once was Earle of Kent,  
In tombe of stone, amid the chauncell lay:  
But since remov'd, as worldly matters went,  
And in a wall, so layd as now he lyes  
Right hand of queere, full playne before your eyes;

An Ankres too, that nere that wall did dwell,  
With trim wrought worke, in wall is buried well."

This mention of the "Ankress," or female anchorite, is peculiarly interesting.

It was with much regret that I was informed in Ruthin that the new seats of the church are to be made of *deal*—not of oak. If so, then this is a piece of gratuitous barbarism and bad economy, which would make me prefer even the old unsightly pews. Why build a spire if there is not money enough to fill up the interior of the church properly?—why wear a silk hood over a calico surplice? How long will a system of "sham" still be allowed to disfigure what *ought* to be the handsomest edifice in a parish?—I remain, &c.,

AN ANTIQUARY.

September 1, 1858.

#### CHARACTERISTICS OF ANCIENT ROADS IN WALES.

*To the Editor of the Archæologia Cambrensis.*

SIR,—It is well known to the Association that several members are actively engaged in tracing ancient roads, whether British or Roman, in various parts of Wales; and I therefore wish to throw out a suggestion for the purpose of eliciting their opinion upon it.

I believe that Roman roads among our mountains are not always to be distinguished by the marks that characterize them in more level districts. They are not always laid out in straight lines from one station to another, nor are they always paved. On the contrary, they wind about considerably,—not always forced to do so by the configuration of the ground; and they are more commonly found, now at least, as trenches than as raised causeways.

I conceive that under such circumstances—which I believe can be proved to exist—it is difficult to distinguish a Roman road from a British one; at least it appears to me that there are no particular marks whereby it can be positively determined, in ordinary cases, whether a road be Roman or not.

That the Britons had roads contemporaneously with, if not antecedently to, the Romans seems to me certain; and that the Romans adopted the British roads, using and improving them, also seems to me highly probable; but how to distinguish one from the other by appearances only, I confess myself unable to discover.—I remain, &c.,

AN ANTIQUARY.

August 10, 1858.

## Archæological Notes and Queries.

*Query 76.*—In the charter granted to the corporation of Cardigan, as quoted by Meyricke, in his *History of Cardiganshire*, occurs the name of a Bishop of *Leicester*. Is not this erroneous? Should it not be Chichester? A. B.

*Q. 77.*—Can any member fix the date of the earliest MS. in which the so-called *bardic* characters are to be found? I suspect them, like some other “*bardic*” matters, to be nothing more than comparatively modern inventions. AN ANTIQUARY.

*Q. 78.*—Has any cist-vaen ever been discovered in Wales bearing an inscription? I do not mean any mediæval coffin-lid, but a cist-vaen, found in unconsecrated ground. J.

*Q. 79.*—I shall be glad of information, if any can be obtained, as to the earliest record hitherto discovered of ship-building in Wales. Excellent coasting vessels, and others of rather greater burthen, are now constructed in Wales; but it is a question of importance in its bearing on Welsh history, when and where within the Principality ship-building on an extended scale first arose. For instance, can any antiquary discover the earliest recorded date of ships being built in Milford Haven? I do not mean anything about Prince Madoc, but something authentic. R. W. Y. C.

*Q. 80.*—The inquirer, an architect, wishes to obtain a list of ancient churches *with spires*, in any county of Wales except Pembroke. H.

*Answer to Query 73.*—*Pont-faen*, or rather Pontfôn, is a name probably as old as the town itself; at least it was under that name the Romans found the place; and this goes backwards a good bit. The Romans, it is a known principle, either Latinized or translated the proper names of conquered countries. Pontyfon they found convenient to translate into *Bovio*; *bovis*, and the Celtic *bû*, and *mû*, and *môn*, being synonymous terms, all converging in the Saxon name *cow*. Some old Welshman had thrown some two or three alder trees over the river *Than*, and cloddied the same to form a *trajectus*, for the purpose of transferring his cattle to the *caedran* over the river. This bridge, under his hands, grew into immortality, when the less fortunate builder, or rather hewer's name, went off with the stream, and the *Than*—to him—in this case acting up to its name, *Taw*—*Sic gloria mundi*. Pontfaen is but a corruption of Pontfôn.

LLWYD O LANGATHEN.

### Miscellaneous Notices.

**CHRIST CHURCH, BRECON.**—This valuable specimen of the architecture of the thirteenth century is about to be restored, the edifice being intended for the chapel of the new Grammar School, to be erected here by order of the trustees, under the Act of Parliament lately obtained. We intend to engrave complete illustrations of this building, and to publish the history of the conventual institution, in a future Number.

**LLANFAES CHURCH, BRECON.**—This church, the roof of which fell in some time since, is going to be rebuilt. We hope that the tower will be retained.

**LLANDWROG CHURCH, CAERNARVONSHIRE.**—This church is now in process of re-edification by H. Kennedy, Esq., of Bangor. We trust that the monuments will be suitably placed in the new building.

**PRESERVATION OF EARTHWORKS IN GLAMORGANSHIRE.**—A short time since the tenant farmer of a remote spot in the parish of Llangynwyd, belonging to the Countess Dowager of Dunraven, had begun to plough down an encampment called Bwlwarciau, "the bulwarks," on his farm. The subject having been brought under her ladyship's notice, the countess immediately gave directions that no further injury should be done to this ancient earthwork. It gives us great pleasure to record this circumstance, as an excellent example to all landowners how to act under similar circumstances. If general orders for the preservation of earthworks were given to agents and surveyors of estates, much damage might be prevented from being done, more through ignorance of the value of early remains, than from any bad will towards such relics of national history.

**INSCRIBED STONE AT HAYLE, ST. ERTH, CORNWALL.**—(*Ante*, p. 179.)—J. O. W. (p. 318) considers the fourth line to be a proper name; but as the name of the departed appears to have occupied the second line, now partly effaced, between which and the fourth line is the word *requievit*, I imagined that the letters CVNATDO, forming the fourth line, did not represent a proper name, but the year of the deceased's birth.—R. EDMONDS, Junr.

**ROMAN MINES IN WALES.**—The subject of the mining operations carried on in Wales by the Romans has been taken in hand by one of our members, Mr. T. Wright, who is carrying on similar researches in various parts of England. Information on this head is sought for by him, and any intelligence as to new discoveries will be duly appreciated. It constitutes a question bearing closely on that of Roman roads in the Principality, and it is one which members will do well to bear in mind, when they are engaged in tracing the marks of Roman progress among our mountains.

**SCULPTURED CROSSES OF IRELAND.**—A magnificent work on this subject has been published in London by Mr. H. O'Neill. It is executed in the best style of tinted lithography, and contains 36 plates, resembling those published by Mr. Chalmers, and Mr. Stuart, in Scotland. The price is rather high, five guineas: but works like these ought to find their way readily into the libraries of noblemen, and other munificent patrons of national archæology.

**LLANDEILO-FAWR AND ITS NEIGHBOURHOOD.** By W. DAVIES.—This is the title of a small guide book to the beautiful neighbourhood of Llandeilo-Fawr, and in it the author has endeavoured to point out the various objects of natural history and antiquity which give peculiar interest to that district. The work is more strictly topographical than antiquarian, and as such lies without the limits of our Association to give an account of. We may say thus much, however, that it contains a summary of what commonly passes for the Welsh history of the Vale of Towy, but which we believe is destined at some future time to suffer so many corrections and alterations from the light of archæological science as will render it almost valueless. Our conviction is, that little is accurately known of the mediæval history of this district; nor can there be until the labour is begun in the right place—in the Record Offices of London. In particular, the author's account of Castell Carreg Cennen, and Carn Goch, gives us no reliable information whatever; it is merely equivalent to the current tradition of the neighbourhood. The notice of the Meddygon Myddfai is worth reading; but we shall say nothing about the modern (?) inscribed stone removed from the village to Cilgwyn until we have drawn the Maen-hir removed at the same time. We could wish to have seen a list of the antiquities of the district arranged in chronological order; this will be an improvement in the second edition. The account of Golden Grove and Jeremy Taylor is the most interesting part of the book; and the portions that refer to Dynevor, Aberglasney, and Llandeilo, as it once was, are well worthy of perusal.

**PATRONYMICA BRITANNICA, A DICTIONARY OF FAMILY NAMES.** By MARK ANTONY LOWER, M.A., F.S.A.—This work is the result of a study of British family names extending over more than twenty years. The favourable reception which the author's *English Surnames* obtained, and the many hundreds of communications to which that work gave rise, have occasioned the present one. The author has devoted a large amount of attention to the origin, meaning, and history of our family designations—a subject which, when investigated in the light of ancient records and of modern philology, proves highly illustrative of many habits and customs of our ancestors, and forms a very curious branch of archæology. It is publishing by subscription, and appears to us well worthy of the support of all antiquarian students.

---



## Reviews.

**TOKENS ISSUED IN THE SEVENTEENTH CENTURY IN ENGLAND, WALES, AND IRELAND. By W. BOYNE, F.S.A. London: J. Russell Smith, 1858.**

This work will be welcomed by the topographer and the genealogist, as filling up several *lacunæ* in county and municipal history. With its carefully compiled lists, and its excellent plates, it is just what is required for the library of the most exact archæologist. Members will observe that, through the author's kindness, we have been enabled to give them the two plates illustrative of the most notable tokens hitherto found in Wales; and they are good specimens of the contents of the rest of the book. The scope of this work may best be gleaned from the following observations of the author:—

"The series of Tokens described in this Work commences with the year 1648, about the time of the beheading of Charles I., when the Royal prerogative of Coining was set aside, and extends to the year 1672, when the circulation of Coins of this description was cried down by a Proclamation of Charles II. As memorials of a period which was perhaps more important and eventful than any other in English history, these Tokens are acknowledged to be of high value. They circulated in nearly every town in the kingdom (except in Scotland), and they bear on them records of families, companies, buildings, ancient inns, old customs, and many other matters of topographical and antiquarian interest. Many of them were issued by Members of the Long Parliament, by Lords of Manors, Mayors and Sheriffs. The student of Heraldry will find among them numerous coats-of-arms of families, cities, towns, abbeys, trades, etc. Among the most frequent devices are, the Trade Arms; articles of dress, some of them long since obsolete; implements of war, trade, and agriculture; and the various signs by which the shops and inns were distinguished at a time when the houses were not numbered."

It is highly probable that many of our readers are not fully acquainted with the history of this curious kind of private money; and to such we are doing a service by printing the following extract from the Introduction:—

"The small coinage of England from the earliest times was of silver; transactions requiring money of inferior value were carried on by means of black mail, turneys, Abbey-pieces, crockards, dotkins, staldings, and other base foreign currency, as well as by English leaden Tokens, all of which were illegal, and against the circulation of which many severe laws were enacted by our earlier kings. Silver money was coined as low in value as the penny, three-farthings, halfpenny, and farthing; all these were in common use, but from their small size and weight—the silver halfpenny of Elizabeth weighing only four grains—they were extremely inconvenient and were easily lost. Small change of a more useful size and weight was required, even though it must consist of a baser metal. In the reign of Elizabeth, pattern-pieces were struck, and a proclamation drawn up, legalizing the circulation of copper money; but owing to the difficulties the Queen had experienced in restoring the standard of silver money, which had been much debased during the extravagant reign of Henry VIII., her aversion to a base currency was so great, that the project was abandoned without trial. Pennies and halfpennies of small size, however, were issued in 1601 and 1602 for circulation in



*Aberconway.*



*Beaumaris.*



*Brecknock.*



*Carmarvon.*



*Cardiff.*



*Cambridge.*



*Haverfordwest.*



*Hecy.*



*Holyhead.*



*Kidwelly.*



*Knighton.*

This Plate of  
presented by  
F. S. A. Cor. Mem.  
of Caerbadley, Swansea  
to him by



WELSH TOKENS  
Geo. Grant-Francis Esq  
Ant. Soc. Scotland  
is respectfully dedicated  
the Author.

*F. S. A. Cor. Mem.*



Ireland, and authority was granted by Elizabeth, to the Mayor and Corporation of the City of Bristol, to issue a Corporation farthing token.

"The need for small change being urgent, leaden Tokens, generally of mean workmanship, continued to be issued by tradesmen until 1613, the eleventh year of the reign of James I., who then delegated his prerogative of striking copper money to John Baron Harington, for a money consideration; the patent however was granted for farthings only.

"On the accession of Charles I. to the throne in 1625, the patent for the coinage of farthings was renewed. The privilege was grossly abused by the patentees, who issued them in unreasonable quantities, and of a merely nominal intrinsic value, the coins weighing only six grains each. They encouraged the circulation by giving twenty-one shillings in farthings for twenty shillings in silver; by this means many unprincipled persons were induced to purchase them, and would force five, ten, and even twenty shillings' worth of them at a time on all with whom they had dealings. In a short time, not only the City of London, but the whole kingdom, and especially the counties adjacent to the metropolis—Kent, Essex, Suffolk, and Norfolk—were so burdened with them, that in many places scarcely any silver or gold coin was left, the currency consisting entirely of farthing Tokens. The issue of this patent was one of the many arbitrary acts of the first two Stuart kings, which tended to destroy the attachment of the people to the Royal Family. It is remarkable that among the nearly 9500 Tokens described in this Work, the name of Charles is found on only 44. The numerous families named Smith, who issued above one hundred Tokens, have not a single Charles amongst them. James, being a Scripture name, has been more fortunate, though it is not so common as might have been expected.

"The accumulation of the patent farthings in the hands of small tradesmen, caused the latter so great a loss, from the refusal of the patentees to rechange them, that in 1644, in consequence of the public clamour, they were suppressed by the House of Commons, which ordered that they should be rechanged from money raised on the patentees' estates. Apparently an authorized currency was then intended, as two pattern farthings were struck (described at pages 179 and 180), one of which is dated 1644; the design however was never carried out, men's minds being then too much occupied with the Civil War between the King and the Parliament.

"The death of the King put an end to the exclusive prerogative of coining copper and brass; the Tokens which form the subject of the present Work immediately began to be issued, and were circulated without authority, and, as stated on some of them, for 'necessary change.' As they were received again by the issuer when presented, they were far preferable to the patent farthings. The earliest date on the Tokens is 1648. Although those of that year are not numerous, they are found to have been issued in various parts of the country, and occur in sufficient number to lead to the belief that most of them were struck previously to the King's death; for though the year 1648 of the Old Style continued until March 26, 1649, two months would seem too short a time for so many of them to have been designed, struck, and put in circulation.

"During the whole period of the Commonwealth, no copper money was coined by the Government, except a few farthings, which are very rare, and were probably only patterns for an intended coinage. Silver money continued to be issued of the value of twopence, one penny, and halfpenny. That the government of the Commonwealth was as unpopular as that which it had overthrown, is evident from the Tokens, which were undoubtedly an index of public opinion: the Commonwealth Arms are very rarely found on them; whilst after the Restoration the Royal Arms, the King's Head, and other insignia of royalty, are exceedingly common."

In adverting to the extent which this kind of coinage attained, Mr. Boyne observes,—

"Some discussion took place a few years ago, as to the probable number of Tokens issued during the seventeenth century, when the writer ventured to guess them at forty thousand, and by another person they were estimated at eighty thousand. After an examination of all the principal collections of these pieces, and an extensive correspondence with antiquaries in all parts of the country, the present list of 9466 Tokens has been formed; and the Author is not now disposed to estimate the entire issue as having exceeded twenty thousand. It is not likely that descriptions of even that number will ever be collected; but as there are some counties of which he has not seen special collections or printed lists, further investigation will, no doubt, in those cases lead to a considerable increase."

The author adds further on,—

"The earliest dates are 1648, 1649, and 1650; but Tokens of these years are scarce; after 1650, until 1660, they are more plentiful, and nearly the whole of them are farthings; halfpennies are few in number; and there are no pennies. Those of a date subsequent to the Restoration of Charles II. are the most abundant; halfpennies are very common among them; and there are a good number of pennies. The years 1665, 1666, 1667, 1668, and 1669 are the most prolific, in particular 1666 (the year of the great Fire of London); whilst in 1670, 1671, and 1672 they again become scarce; of the latter year there are very few.

"The tokens were in circulation exactly a quarter of a century; they originated with a public necessity, but in the end became a nuisance; they were issued by nearly every tradesman as a kind of advertisement, and being only payable at the shop of the issuer, they were very inconvenient. The Government had for some time intended the circulation of royal copper money, as we have pattern-pieces of halfpennies and farthings of the year 1665; but it was not until the year 1672 that the farthings of Charles II., of a similar size to those of the present day, were ready for circulation. Tradesmen's Tokens were then at once put down by proclamation."

We have only to add that this book is well printed, and that its general style is highly creditable to the taste and experience of our publisher, Mr. Russell Smith.

---

LA MORT D'ARTHURE, &c. (Library of Old Authors.) Compiled by Sir THOMAS MALORY, Knt. Edited by T. WRIGHT, Esq., M.A. 3 vols. 12mo. London: J. Russell Smith. 1858.

We are indebted to our spirited publisher for many archæological works of the greatest interest issued under his auspices, and especially for the series of good and scarce books which he is now bringing out in his "Library of Old Authors." The last which has appeared is the work now before us; and it does credit to his spirit and discernment, as well as to the Editor's learning and industry. The very title of the book insures its being noticed by Cambrian Archæologists, for it professes to be no less than the most complete edition hitherto attempted of the mediæval romance of "King Arthur," who is still believed in—still almost worshipped—by the credulous; and it is valuable as supplying a gap in the shelves of many a learned man, who may look into it, and like it, for the sake of curiosity—or for the higher purpose of tracing certain lines of thought—and for the detecting cer-

tain errors and assumptions which passed for antiquarian knowledge during the Cimmerian darkness of the last century. But no account of the book can be so acceptable as that given by Mr. Wright in his introductory essay:—

"The origin of the cycle of romances, which have for their subject the adventures of King Arthur and his knights, and which were during many ages so popular throughout nearly all the countries of Europe, appears to be involved in impenetrable mystery, and I will not attempt to discuss it on the present occasion. We first become acquainted with the story which forms the groundwork of them in the pretended History of the Britons, published in the year 1147, by Geoffrey of Monmouth, who acknowledges that his materials came from Britany, which country, therefore, we may perhaps safely regard as the cradle of this branch of mediæval literature. Geoffrey's history was new to everybody in England; but it excited not only great interest, but apparently great admiration, and it was seized upon by the metrical chroniclers in Anglo-Norman and English, such as Gaimar and Wace, who were contemporary with Geoffrey of Monmouth himself, and a little later the Anglo-Saxon Layamon, who turned it into verse with more or less of variation and amplification. It is quite evident, nevertheless, from a comparison of these versions with the original, that the various writers had no knowledge of the romantic stories they tell independent of that original, and that their alterations and amplifications were the mere liberties which they considered themselves authorized as poets to take. Nevertheless, in the course of the second half of the twelfth century the story of King Arthur and his knights took suddenly a great development, and presents us with a multitude of new incidents with which Geoffrey of Monmouth could not have been acquainted. It is impossible now to decide from whence these new incidents were derived, or how much of them were the mere invention of the writers, who seem indeed to have worked into their narrative popular stories then current, and derived from various sources, but which had really no relation to it. I will, therefore, not venture upon any discussion of these questions, but proceed simply to state the known facts of the literary history of the long and curious romance of which an edition is given to the public in the present volumes.

"The first of these romances, which composed this new development of the story—for the series of which we are speaking consists of several separate narratives—is that of the St. Graal, the holy vessel or 'hanap,' which had been preserved by Joseph of Arimathea after the death of the Saviour, and which was pretended to have been brought, after many marvellous adventures, into the Isle of Britain. This history has no immediate connection with that of King Arthur, but seems to have been founded on some mysterious religious legend, brought perhaps from the East during the age of the crusades. The next in order of date of these compilations is the history of the prophet and enchanter Merlin, which, composed perhaps partly of Breton legends, was certainly built upon the foundation which had been laid by Geoffrey of Monmouth. We have, however, here the events of King Arthur's reign, which had been told briefly by Geoffrey, much amplified, and we are introduced to some of the principal knights of the round table. The third of these romances was that of Lancelot du Lac, which is devoted to the adventures of that hero and to his amours with Queen Guenever. This was followed by the *Queste du St. Graal*, or search of the St. Graal, which had been already partly related in the romance of Lancelot, and which is now conducted more especially by Perceval, Gawaine, Lancelot, and the son of the latter, Galaad or Galahad, who finally succeeds in achieving the adventure. The fifth and last of these romances was that which was more particularly known as the *Mort Artus*, or *Mort d'Arthur*, in which Lancelot's intrigues with the queen and the enmity



of Gawaine's brothers lead to the war which ended in King Arthur's death, and concludes the history of all his adventurous knights.

"These five romances are written in prose, in the Anglo-Norman dialect of the French tongue; and there can be no doubt that they were compiled by two writers of the reign of Henry II. of England, one who names himself Robert de Borron, and the other a celebrated writer who lived at that monarch's court, and is known popularly by the name of Walter Mapes, though his name is usually written Map in the manuscripts. The first of these writers claims the *Roman du St. Graal* and the *History of Merlin*, while Mapes was the author of *Lancelot*, the *Queste du St. Graal*, and the *Mort Artus*.

"Subsequently to the appearance of these romances, two new writers of the same stamp came into the field, one of them giving us his name as Lucas de Gast, the other Helie de Borron, said to have been a kinsman of Robert de Borron. The latter appears to have written as late as the reign of Henry III. To these two writers severally we owe the first and second parts of the romance of *Tristan*, or *Tristram*, a new hero, unknown to the previous histories of King Arthur and his knights, but who from this time forward assumes a very prominent place among the knights of the round table. For some reason or other—perhaps mere caprice—the two writers of the romance of *Tristan* take every opportunity of blackening the character of Sir Gawaine, who was represented as one of the purest models of knighthood in the previous romances; and it is to them we owe the history of King Pellinore, and of the great feud between his sons and Sir Gawaine and his brethren. Helie de Borron also compiled a new and very extensive romance, which, under the title of *Gyron le Courtois*, commemorated a new series of heroes, including Gyron himself, Meliadus of Léonnois, and several others.

"This mass of romance soon became popular, as we may judge from the number of manuscripts which still remain, and it formed a sort of code of knight-errantry which exercised, no doubt, a considerable influence on the feudal spirit and sentiments of the thirteenth and fourteenth centuries. A crowd of writers in different languages selected particular incidents from these romances, or abridged the whole, and published them in verse and in more popular forms; and this cycle of romance became thus more and more developed, and in these new forms and editions occupied continually a more important place in the literature of the day. In these metrical forms, the romances of King Arthur and his knights might be chaunted in the baronial hall or chamber in the same manner as the *Chansons de Geste* and the other classes of metrical romances. It would hardly be in place here to give any account of the numerous metrical romances and other poems belonging to this cycle which appeared during the thirteenth and fourteenth centuries. As the feudal manners began to degenerate, and the practice of chaunting the romances was abandoned, the metrical versions, the language of which became sooner obsolete, began also to lose their popularity, and gave way to almost a rage for the romances in prose, which, especially among the great chiefs on the continent, were looked upon with a feeling of reverential respect, as the grand and almost sole repositories of the spirit and principles of feudalism; and such was the state of feeling when the invention of the art of printing came to facilitate the multiplication of copies of books. The French printers of the latter half of the fifteenth century, and of the earlier part of the century following, produced a considerable number of editions, generally in folio, of the long French prose romances relating to the *St. Graal*, to King Arthur and his knights, and especially to the adventures of Sir Tristram, whose story appears to have become permanently the most popular of them all.

"Although this cycle of romances had, as we have seen, first made its appearance in England, it seems never to have been so popular here as in France; and it held by no means a prominent place in our literature at the



time when so many editions were issuing from the presses of the French printers. A few English metrical romances belonging to this class are found in manuscripts of the fifteenth century, but they are generally unique copies, and I doubt whether they were in any degree of vogue. Even Caxton, who had evidently a taste for French literature, did not think of printing a book on this subject, until he was pressed to do it, as he informs us, by 'many noble and dyvers gentylmen of thys royaume;' and then he seems to have been at a loss to find any book which would suit his purpose, until he was helped out of this difficulty by Sir Thomas Malory, who had compiled a book 'oute of certeyn bookes of Frensshe, and reduced it into Englysshe.' All we seem to know of Sir Thomas Malory is, that he tells us himself, at the conclusion of his book, that he was a knight, and that he completed his compilation in the ninth year of the reign of Edward IV., that is, in the course of the year 1469, or early in 1470, or more than fifteen years before Caxton printed it. The statement of some of the old bibliographers, that he was a Welshman, is probably a mere supposition founded on the character of his book."

All this is exceedingly clear and satisfactory. The Editor then gives an account of the various previous editions, and of the manner in which the actual text now published has been settled. We next come to a *fac-simile* of the title-page of 1634, so racy that we wish we could reprint it as a typographical curiosity; and then to a preface of that date, with which we will not tease our readers. But immediately after come Caxton's "Prologue," and "Preface to the Christian Reader," the former of which, being a gem of a curiosity, we here give entire:—

"After that I had accompysshed and fynysshed dyvers hystories, as well of contemplacyon as of other hystorial and worldly actes of grete conquerours and prynces, and also certeyn bookes of ensaumple and doctryne, many noble and dyvers gentylmen of thys royaume of Englund camen and demanded me many and oftymes wherfore that I have not do make and enprynte the noble hystorie of the saynt greal, and of the moost renommed crysten kyng, fyrst and chyef of the thre best crysten and worthy, kyng Arthur, whyche ought moost to be remembred emonge us Englysshe men tofore al other crysten kynges. For it is notoyrly knowen thorough the unyversal world that there been ix. worthy and the best that ever were, that is to wete, thre paynmys, thre Jewes, and thre crysten men. As for the paynmys, they were tofore the incarnacyon of Cryst, whiche were named, the fyrst Hector of Troye, of whome thystorye is comen bothe in balade and in prose; the second Alysaunder the grete; and the thyrd Julius Cezar, emperour of Rome, of whome thystories ben wel kno and had. And as for the thre Jewes, whyche also were tofore thyncarnacyon of our Lord, of whome the fyrst was duc Josue, whyche brought the chyldren of Israhel into the londe of byheste; the second Davyd kyng of Jherusalem; and the thyrd Judas Machabeus; of these thre the Byble reherceth al theyr noble hystories and actes. And sythe the sayd incarnacyon have ben thre noble crysten men staled and admytted thorough the unyversal world into the nombre of the ix. beste and worthy, of whome was fyrst the noble Arthur, whos noble actes I purpose to wryte in thys present book here folowyng; the second was Charlemyan, or Charles the grete, of whome thystorye is had in many places bothe in Frensshe and Englysshe; and the thyrd and last was Godefray of Boloyn, of whos actes and lyf I made a book unto the excellent prynce and kyng of noble memorye kyng Edward the fourth. The said noble jentylmen instantly requyred me tempynte thystorye of the sayd noble kyng and conquerour kyng Arthur, and of his knyghtes, wyth thystorye of the saynt greal, and of the deth and

endyng of the sayd Arthur; affermyng that I ouȝt rather tenprynte his actes and noble feates, than of Godefroye of Boloyn, or any of the other eyght, consyderyng that he was a man borne wythin this royaume, and kyng and emperour of the same.

"And that there ben in Frensshe dyvers and many noble volumes of his actes, and also of his knyghtes. To whom I answerd, that dyvers men holde oppynyon that there was no suche Arthur, and that alle suche bookes as been maad of hym, ben but fayned and fables, bycause that somme cronycles make of hym no mencyon ne remembre hym noo thyng ne of his knyghtes. Wherto they answerd, and one in specyal sayd, that in hym that shold say or thynke that there was never suche a kyng callyd Arthur, myght wel be aretted grete folye and blyndenesse; for he sayd that there were many evidences of the contrarye. Fyrst ye may see his sepulture in the monasterye of Glastyngburye, and also in Polycronycon, in the v book the syxte chappytre, and in the seventh book the xxiii chappytre, where his body was buryed and after founden and translated into the sayd monasterye. Ye shal se also in thystorye of Bochas in his book *de casu principum*, parte of his noble actes and also of his falle. Also Galfrydus, in his Brutyshe book, recounteth his lyf. And in divers places of Englonde many remembrances ben yet of hym and shall remayne perpetuelly, and also of his knyghtes. Fyrst, in the abbay of Westmestre at saynt Edwardes shryne remaineth the prynte of his seal in reed waxe closed in beryll, in which is wryton *Patricius Arthurus, Britannie, Gallie, Germanie, Dacie, imperator*. Item, in the castel of Dover ye may see Gauwayns skulle, and Cradoks mantel; at Wynchester, the rounde table; in other places, Launcelottes swerde, and many other thynges. Thenne al these thynges considered, there can no man resonably gaynsaye but there was a kyng of thys lande named Arthur. For in al places crysten and hethen he is reputed and taken for one of the ix. worthy, and the fyrst of the thre crysten men. And also he is more spoken of beyonde the see, moo bookes made of his noble actes, than there be in Englonde, as wel in Duche, Ytalyen, Spanysshe, and Grekysshe, as in Frensshe. And yet of record remayne in wytnesse of hym in Wales, in the toune of Camelot, the grete stones and mervayllous werkys of yron lyeing under the grounde, and ryal vautes, which dyvers now lyvyng hath seen. Wherfor it is a mervayl why he is no more renowned in his owne contreye, sauf onelye it accordeth to the word of God, whyche sayth that no man is accept for a prophete in his owne contreye. Thenne al these thynges forsayd aledged, I coude not wel denye but that there was suche a noble kyng named Arthur, and reputed one of the ix worthy, and fyrst and chyef of the cristen men, and many noble volumes be made of hym and of his noble knyghtes in Frensshe, which I have seen and redde beyonde the see, which been not had in our maternal tongue, but in Walshe ben many, and also in Frensshe, and somme in Englysshe, but no wher nygh alle. Wherfore suche as have late ben drawn oute bryefly into Englysshe, I have after the symple connyng that God hath sente to me, under the favour and correctyon of al noble lordes and gentylmen, enprynted to enprynte a book of the noble hystories of the sayd kyng Arthur, and of certeyn of his knyghtes, after a cople unto me delyvered, whyche cople syr Thomas Malorye dyd take oute of certeyn bookes of Frensshe and reduced it into Englysshe. And I, accordyng to my cople, have doon sette it in enprynte, to the entente that noblemen may see and lerne the noble acts of chyvalrye, the jentyl and vertuous dedes, that somme knyghtes used in tho dayes, by whyche they came to honour, and how they that were vyxious were punysshed and often put to shame and rebuke, humbly bysechyng al noble lordes and ladyes, wyth al other estates, of what estate or degree they been of, that shal see and rede in this sayd book and werke, that they take the good and honest actes in their remembrance, and to folowe the same. Wherin they shalle

fynde many joyous and playsaunt hystories and noble and renommed acts of humanyte, gentylnesse, and chyvalryes. For herein may be seen noble chyvalrye, curtosye, humanyte, frendlynnesse, hardynesse, love, frendshyp, cowardyse, murdre, hate, vertue, synne. Doo after the good, and leve the evyl, and it shal brynge you to good fame and renommee. And for to passe the tyme, this book shal be plesaunte to rede in, but for to gyve fayth and byleve that al is trewe that is contayned herin, ye be at your lyberte; but al is wryton for our doctryne, and for to beware that we falle not to vyce ne synne, but texercyse and folowe vertu, by whyche we may come and atteyne to good fame and renomme in thys lyf, and after thys shorte and transytorye lyf to come unto everlastyng blysse in heven, the whyche he graunt us that reyneth in heven the blessyd Trynyte. Amen."

We are not going to inflict any portion of the romance itself on our readers; those who are bent on peering into it must really purchase the book for themselves. There is no reason, indeed, why they should not order the whole series of *Old Authors*; money has often been spent with less advantage; we will only add that the learned Editor's notes, which accompany the text, are well worthy of being all perused; they contain much curious information, and are neither long nor dry, —two unusual qualities in a body of annotations.

THE ULSTER JOURNAL OF ARCHÆOLOGY. No. XVIII. London: J. Russell Smith.

We really do not consider ourselves bound to apologize to our readers for again bringing another of our able contemporary's Numbers under their notice. There is so much sound and thoroughly new matter in every one of the Numbers which have hitherto come before us, that we think it of some importance to communicate a small portion of it to our readers. Our more immediate object, however, in adverting to the present Number of that Journal, is to be able to quote observations bearing on the relative antiquity of bronze and stone weapons. Our readers are aware that the Danish theory of the Four Periods, however ingenious, is now widely controverted by those who are well able to pronounce an opinion upon its merits; and that especially, instead of stone weapons having preceded bronze ones, the contrary opinion is now decidedly gaining ground. Illustrative of this circumstance is a paper by Mr. O'Lavery on some stone and metal weapons lately found in the North of Ireland. The author says,—

"The public works, undertaken some years ago, for improving the navigation of the river Bann, at Portglenone, on the borders of Antrim and Derry, presented an excellent opportunity for investigating the relative antiquities of stone and bronze weapons in Ireland, as the river was, in the progress of the operations, in part turned off its natural course. The residence of the writer in the immediate vicinity afforded him ample means of making observations on this subject. The original bed of the Bann, at the place mentioned, consisted principally of a whitish clay, over which, in process of time, a quantity of sand and small stones, rolled down by the water, had formed a stratum, varying in depth from six to fourteen inches; in this were deposited a vast number of ancient weapons and other objects of antiquity, the depths at which they were found corresponding, it may be reasonably concluded, with the relative ages of the classes of antiquities to which they belong.

"Arrow-heads, made of a light-grey flint, were, as a class, found at the

greatest depth. These were of two kinds, the barbed, and the lozenge-shaped; but each exhibited an equal skill in their manufacture. Specimens of both kinds were found in great abundance: however, I should say that the lozenge-shaped arrow-heads were more numerous. I have mentioned that the grey flint arrow-head was, as a class, found at the greatest depth: to this I saw one very marked exception, where a thin triangular piece of bronze—a javelin-head, or the blade of a knife—having three holes, by which it was secured to the shaft, and weighing half an ounce, was found with a cuneiform weapon of grey flint; near this, but in a higher stratum, were deposited several barbed arrow-heads, of flint.

"The brass and bronze articles were found in a stratum immediately above that of the flint arrow-heads. They were mostly military weapons, consisting of leaf-shaped swords, and a few swords partaking of the nature of a dagger; a bronze scabbard, bronze *skians*, and a great number of spear-heads, some of which had lateral loops, and others rivet-holes; and in the sockets of many of them portions of the wooden shaft still remained, but greatly decayed.

"The black cuneiform stone hatchets, and a kind of rude spear-head of red flint, according to the evidence afforded by their position, must be the most *modern* of all the ancient weapons, previous to the introduction of iron. Many of them were found on the *surface* of the river's bed, and *none* were found *below* the bronze articles.

"After a careful investigation of the antiquities found at Portglenone, I am led to believe that the earliest inhabitants of that locality came from some country where the art of making stone arrow-heads had arrived at perfection: hence we find no *progressive* developement of the art in the arrow-heads found in the Bann. On the contrary, the most finished article is found at the greatest depth, while the rudely formed arrow-head of red flint is found on the surface of the river's bed. We may account for the exceptional case of the bronze weapon found at a greater depth than the barbed arrow-heads, by supposing that the chiefs and rich men were armed with metallic weapons at a period when scarcity of metals compelled the clansmen to shoot from their bows stone-headed arrows. From the fact of the stone arrow-heads not being found in such numbers in the same stratum with the bronze weapons, as they were in that immediately below it, we might conclude that the primitive warriors, who used them, were conquered by the people who used the bronze weapons. Yet these latter seem in part to have used arrow-heads of stone, as many such were found among the bronze articles; but they were not so well formed, and seemed evidently the work of a different people, or of a people abandoning their old arts, in which they had once been well skilled. I am of opinion that while the people fabricated of bronze their swords, *skians*, and other weapons, with which they struck or stabbed their enemies, they continued to make of stone, as a cheaper material, all weapons intended to be thrown from the hand, and therefore exposed to be lost. I also think that, having learned by experience that ornamentation and even barbs were useless,—since a piece of sharp flint pushed into a cleft shaft would effect its deadly purpose equally as well as the most expensive barbed arrow-head,—they adopted the cheaper mode of making them. The arrow-heads differ very much in size: some of them, made of red flint, are not longer than a sixpenny nail, and not much broader; such arrows probably were used for shooting birds. A chip is taken off each arrow-head in order to allow it more conveniently to be pushed into the shaft, which for that purpose seems to have been slightly cleft. It was then secured with a small cord wound around the end of the shaft and a part of the arrow-head. It is in this way that the savages of the Polynesian Isles still secure their arrows, as may be seen by a visit to the Belfast Museum. In many instances our Irish arrow-heads, when broader than the diameter of the shaft, have indentations on the sides, evidently intended to receive the cords."

After mentioning the discovery of three stone clubs, the ancient name for which he conjectures to be the *Cateia* of Silius Italicus, and the actual equivalent to be the *Boomerang* of the South Sea Islands, the author gives an engraving of one, which was about 15 inches long, and 6 inches wide, and concludes thus:—

“Considering the beauty of many of our ancient weapons and ornaments, we must be convinced that the state of the Celtic inhabitants of these kingdoms, previous to and at the period of the Roman invasion of England, must have been little understood, or much under-rated, by ancient writers. Historians may describe them as half naked barbarians, roving, plundering, and existing in the lowest grade of savage life; but how can we reconcile this with their fighting in chariots, their expert use of arms, and their military discipline. The chariots tell of an advance in the mechanical sciences, and a knowledge of the working of metals; and when we hear from the Roman writers how the Scotie tribes of North Britain could so systematically keep at bay the trained legionary soldiers, we may be convinced that our ancestors must have then attained a respectable position in the scale of civilization, at least so far as the arts of war are concerned.”

Our readers will judge for themselves about this; but we hasten to call their attention to two letters out of a series entitled “Letters on Irish Antiquities by a Cornishman,” who signs himself “Trevelyan”—models of good sense and sound archæological inference. They are upon the same question of stone weapons. In Letter I. we find the following:—

“Living, as I do, at such a great distance from the several head-quarters of Archæological science, I am debarred from all opportunity of meeting individuals who have devoted themselves to that growing branch of national education, and of asking them questions which I do not find answered in the antiquarian publications of the day to which I have access.

“As my present difficulty lies more particularly in those articles composed of flint, both elegantly formed as well as rudely shaped, which are said to be found so abundantly in Ulster, I trust you and your readers will pardon my curiosity in seeking information respecting them and their origin—their antiquity—their *loci*—and indeed every fact which relates to their discovery.

“Before I ask any questions relating to their antiquity, I should like to know if there be any reason to suspect that the local guides at the Giants’ Causeway ever themselves manufacture flint arrow-heads, knives, or spears? And if they do, what tools or methods they adopt for manipulating the flint, or for preparing it before-hand? I am more curious about this matter, because the London antiquaries appear at present to be divided in opinion as to the genuineness of quantities of articles made of flint which have been recently sold by certain individuals in Yorkshire; who, however, assert that they find the things ready made to their hands in the ground, and that they do not manufacture these articles, not knowing, in fact, how to make them.

“Now comes my question:—Can you or your correspondents give us any exact information of the *loci* where it has been stated large quantities of flint articles have been found in Ulster? and where, from the enormous quantities of chips or spalls of flint found, it would appear that regular manufactories or workshops of flint weapons and implements existed formerly? . . . . .

“The theory which I hold leads me, I confess, to infer the very contrary, and to believe that the flint hatchet and handle, both in one piece, was a marvellous work of art, of the same date with other things of the same finish, and made to imitate the iron hatchet and wooden handle, and thus prove what could be done with flint of first-rate quality by a master-workman in that material.

“The very same line of argument which leads me to infer that the flint

hatchet with a handle, was a copy of an iron hatchet and wooden handle, leads me also to conclude, that some at least, if not all, of the nicely shaped flint arrow-heads found in Ulster, are imitations of iron arrow-heads; which, being composed of a dearer material, went out of use and were replaced with flint arrow-heads made for trade by people who sold them cheap, or at least cheaper than iron arrow-heads of the same size and pattern. Now, I want facts—to help out, to correct, or to deny my inference, so far as flint arrow-heads, &c., are concerned. Some of them which I have seen are perfect master-pieces of the craft, which is from its ingenuity certainly worth the trouble of re-discovery, if this has not already taken place in Antrim and Yorkshire.

"I have spoken to some American travellers, and asked them questions as to the manufacture of flint and obsidian arrow-heads on that continent; but have received little or no information on the subject beyond the inference that copper tools were necessary to form flint arrow-heads. Now, if this could be proved, it would place the flint arrow-heads, found in Ulster, in a later category than copper tools and weapons, as in America."

This subject is thus pursued in Letter II. :—

"A friend of mine, who visited Ireland a few years since, told me that the question of the absolute antiquity of many things made of stone of different kinds, and sold by the guides to the visitors at the Giant's Causeway, had been settled definitely by an Irish antiquary, a friend of his: for this gentleman had actually discovered one of the guides hard at work, polishing one of the basalt 'celts,' which he would no doubt offer for sale in the course of the same day.

"These celts, or hatchets, generally made of trap-rock in that locality, are of different sizes, and usually shaped like an almond kernel, frequently with the pointed end imperfect. It has been said that the linen weavers in the North of Ireland frequently use these stones for flattening or beetling the threads in a piece of linen, so as to make it look even in its texture than it really is; and, that when a weaver cannot get a celt ready made to his hand, he manufactures one, so perfectly like an ancient specimen that the most skilful antiquary would be deceived by the imitation."

And here "Trevelyan" becomes almost personal towards the "patriotic," or *pseudo*-antiquaries, for he adds,—

"I wish our professed antiquaries would speculate less, and establish or develope facts more. I know of no science, so-called, where facts are more wanted than in British antiquarianism, including in that general title the study of Irish, Scotch, and Welsh antiquities."

And,—

"If pre-historic antiquities are to be studied scientifically, we must bring all the ancient facts that can be found to bear upon them, each to help out all the others; we must then confront these with the facts and knowledge which belong to our own period, in order to judge the past by the present; and finally come to conclusions, not dogmatically, but problematically, prepared to adopt any new facts that may have been overlooked, or that may not yet have been discovered, although these may disprove or greatly modify the conclusions arrived at. I have heard of professing antiquarians disingenuously hiding and denying facts which told against their speculations. Let us act on different principles. In the present inquiry we want all sorts of facts, both ancient and modern, relating to flint and stone weapons and tools, to be put on record, so that we may hereafter collate them with each other, and draw our own conclusions respecting them."

All this is so good, and sensible, that we shall probably revert to the subject on another occasion,—space being now deficient.



# Cambrian Archaeological Association.

## TWELFTH ANNUAL MEETING, RHYL,

AUGUST 30TH TO SEPTEMBER 4TH, 1858.

### President,

THE RIGHT REV. THE LORD BISHOP OF ST. ASAPH.

### Local Committee,

Sir STEPHEN R. GLYNNE, Bart., F.S.A., *Chairman*,

The Viscount Fielding, Downing,  
Sir John Hanmer, Bart., M.P.,  
Sir Pyers Mostyn, Bart., Talacre,  
The Very Rev. the Dean of St. Asaph,  
W. Shipley Conwy, Esq., Bodrhyddan,  
Joseph Dickenson, Esq., Rhyl,  
Samuel Edwardes, Esq., Denbigh,  
Rev. Evan Evans, Dyserth,  
Rev. J. Pughe Evans, Rhyl,  
Rev. H. Glynne, Hawarden.  
Barnford Ll. Hesketh, Esq., Gwrych  
Castle,  
Hugh R. Hughes, Esq., Kinmel Park,  
Thomas Hughes, Esq., Ystrad,  
William Hughes, Esq., Rhyl,  
Price Jones, Esq., F.R.C.S., Rhyl,

Price Lloyd, Esq., Rhyl,  
Townshend Mainwaring, Esq., M.P.,  
Galltfaenon,  
Rev. James Meredith, Abergelae,  
Colonel Morgan, Golden Grove,  
Thomas Oldfield, Esq., Abergelae,  
Owen Owen, Esq., Rhyl,  
P. Pennant Pearson, Esq., Bodfari,  
Frederick Theed, Esq., F.R.C.S., Rhyl,  
Rev. David Thomas, Rhuddlan,  
Edward Williams, Esq., Glanglasfor,  
R. E. Williams, Esq., Rhyl,  
Thomas Winston, Esq., Rhyl,  
Mr. E. Powell Jones, Rhyl,  
Mr. Lewis Lloyd, Rhyl,  
Mr. E. Williams, Rhyl.

### Local Treasurer,

William Hughes, Esq., Rhyl.

### Local Secretaries,

Rev. R. H. Jackson, *Local Secretary* Frederick Theed, Esq., F.R.C.S., Rhyl.  
*for Flintshire,*

### Curators of Museum,

Mr. R. Ready, Mr. J. Twemlow.

MONDAY, AUGUST 30TH.

The General Committee met, at seven o'clock, in the School-Room of Rhyl, which, with the other room in which the Museum was arranged, had been kindly placed at the disposal of the Association by the Rev. Hugh Morgan. Among other matters of business discussed, the Report was submitted to the Board, and approved of.

At eight o'clock the Rev. Hugh Jones, D.D., Vice-President, took the chair of the General Meeting, and, having read a letter from Octavius S. Morgan,

ARCH. CAMB., THIRD SERIES, VOL. IV.

3 M



Esq., M.P., the late President, expressing his regret at being unable to attend, invited the Bishop of St. Asaph to occupy the President's chair.

In his address to the Meeting his Lordship alluded to the evident advantage derived from meetings similar to the present one, where strangers were collected from all parts of the country to examine the principal antiquities of the neighbourhood of the place of meeting,—to compare them with similar remains that existed in other districts,—so that, where doubts existed as to the character of any such remains, an amount of learning and experience was brought together which generally settled the question. Not unfrequently, the residents themselves were unacquainted with the existence of remains in their own locality, or at least attached little value to objects which were really of great interest. In such cases the operations of such a Society as that over which he had the honour of acting as President were extremely advantageous. For his own part, he had uniformly encouraged his clergy to write histories of their parishes, and in more than one instance he had received memoirs of great interest and value, such as that of Pentrevoelas, contributed by the present incumbent of Machynlleth. His Lordship briefly alluded to the various Celtic, Roman, and Mediæval remains of Flintshire, and hoped that the attention of the Society would be devoted to tracing the Roman line of road from Deva to Conovium, expressing his own opinion that *Varæ* was to be identified with *Bodfari*. In conclusion, his Lordship drew a parallel between the time when a long line of Border Castles was indispensable for the protection of life and property and the present age of security.

The President brought under the notice of the Meeting the question of the Welsh nomenclature of certain places in England, particularizing that of *Caer Gwent*, or *Winchester*.

Mr. Barnwell apologized for alluding to any portion of the President's observations; but, as he had the pleasure of seeing Mr. Wright present, he would avail himself of that opportunity of asking his opinion as to how far the common name of *Venta* might be connected with the *Veneti* of *Armorica*, for, in case of any such connection, it would, to a certain extent, throw some light upon the question of *Armorican* invasions in parts of England and Wales.

Mr. Wright, in answer to this question, said that he really was not then prepared to hazard an opinion with regard to the connection of the name of *Venta* with that of the *Veneti*. He had no doubt that the Roman name *Venta* was the origin both of the English *Winchester* and the Welsh *Caer Gwent*, both of which names might possibly have been formed independently, though he was inclined to believe that the Welsh name was only a translation of the English one. It was his opinion that the Welsh names of towns in England, where they differed from the English names, were in most cases translations of the Anglo-Saxon name.

Mr. Freeman said that Mr. Barnwell's remarks as to the possible connection between *Venta* and *Veneti* opened a much wider question, as to the possible connection not only between those names, but between them and numerous others of similar sound, as *Venedi*, *Vindelici*, *Vandali*, perhaps *Gwynedd* and

Connaught. With regard to *Caer Gwent*, it should be remembered that Winchester was not the only place of that name in Britain; there was a *Venta Silurum*, as well as a *Venta Belgarum*, which still retained its name as *Caerwent*, in Monmouthshire. It was evident that *Caerwent* and Winchester were the same name, the Welsh *Caer* and the English *Ceaster* translating one another. Exactly the same analogy would be found between the names of *Caerleon* and *Leicester*, each expressing the *Civitas Legionum*. Probably, had the English conquest of Monmouthshire taken place as early as that of Hampshire, both *Caer Gwents* might now be equally known by the name of Winchester. With regard to Welsh names of places in England, it would be worth while inquiring whether they might not be found to resolve themselves into two classes,—cases of retention of ancient British and Roman names, and mere translations of the later English names, which certainly occurred in some cases. These two would probably coincide with the two classes of towns,—those which have existed uninterruptedly through British, Roman, and English times, and whose English names frequently retain traces of their old British designations, and those which are of English foundation, and therefore have purely English names.

The Rev. E. L. Barnwell then read the

#### REPORT OF THE COMMITTEE FOR THE YEAR 1857-8.

"In presenting to the Association the Report of their proceedings during the past year, your Committee congratulate the Members on the continued success of the operations of the Society, and its future prospects. The number of Members still continues to increase, while the contributions received by the Editorial Committee have been so numerous, that it has been found necessary to increase the size of the Quarterly Numbers of the Journal, so that the Members will have received, during the past year, five, instead of four, Numbers.

"During the spring of the present year, notice has been given to the Printer to terminate the present contract. It will be therefore necessary, during the course of the present Meeting, to come to some determination as to future arrangements.

"In the Report of last year, intimation was given that communications had been opened with the kindred Societies of Brittany and Cornwall. During the present summer two of your officers have visited the former country, and have availed themselves of that opportunity of making more clearly understood, than appears to have hitherto been the case, the nature and objects of this Society. Great interest was expressed as to the proceedings of the Association, and promises of active co-operation were made by some distinguished Members of the Breton Society. In the Volume of the *Archæologia Cambrensis*, issued during the year, will be found a valuable paper on the incised stones of Brittany, the distinguished author of which has since become a Member of this Association.

"Countries so closely connected with each other as Wales, Brittany, and Cornwall, must necessarily present striking points of similarity between their

earliest remains. As the means of a careful and exact comparison between the antiquities of each country are indispensable to the arriving at satisfactory conclusions on points not yet determined, a friendly intercourse between the antiquaries in each country is necessarily of great importance.

"Your Committee therefore recommend that a deputation of Members should attend the Annual Meeting of the Archæological Section of the Breton Association, which commences in the early part of October. An impression exists among the leading Members of that Society that some such visit is probable; and, on this account, Quimper has, somewhat out of the ordinary rule of proceeding, been selected as a place more likely to interest and gratify such of your Members as may wish to attend.

"Your Committee avail themselves of this opportunity to express their sense of the serious loss sustained by the Association in the death of the Rev. H. Hey Knight, which melancholy event occurred almost immediately after the Members had separated, on the termination of the Monmouth Meeting. Mr. Knight had been one of the earliest, and certainly one of the most zealous, of the friends of the Association, which is deeply indebted to him, not only for that assistance which his accurate and varied learning enabled him to render, but also for the munificence with which, on more than one occasion, he has defrayed the cost of expensive illustrations.

"Hitherto some difficulty has been felt as to the keeping of the books and drawings of the Association. Arrangements have, however, lately been made with the Governors of the Royal Institution of South Wales, in Swansea, who have kindly consented to take charge of the books, &c., of the Association, and to keep them distinct in their collection. They are to be returned when demanded, and are not to be allowed to be taken out of the building by readers. This plan appears to be the best that could be adopted, until such time as the Association is provided with suitable accommodation of its own.

"It will be remembered that, on the occasion of the Association visiting Denbigh Castle, in 1854, the dangerous condition of the principal gate-way—a fine specimen of the Decorated style—attracted much attention. Nothing has been since done as to propping up the portion most in danger, although the necessary outlay would be inconsiderable. The property belongs to the Commissioners of Woods and Forests. Your Committee think that the Association should adopt a memorial to the Commissioners of Woods and Forests, requesting them to give their aid towards the exertions of the inhabitants, who are about to take a lease of the property, and who would raise, among themselves, a portion of the necessary funds.

"Your Committee recommend that the Right Hon. the Earl of Ilchester, who has many years been a Member of the Association, be placed on the list of Patrons.

"They have also added the name of M. Pol de Courci, of St. Pol de Léon, to the Honorary Members. This gentleman, who is the author of a treatise on *Breton Heraldry*, and several other works, has lately purchased, at his own expense, to save it from destruction and desecration, the chapel built at Roscoff by Mary Queen of Scots, in gratitude for her escape from the English

ships waiting to intercept her passage to France. Two centuries afterwards, Charles Edward Stuart, on his landing not far from the same spot, repaired to this same chapel, to return thanks for his having reached a land of safety from his enemies. This chapel having been lately advertised for sale, M. Pol de Courci made strong representations to the French government to secure it from destruction, but without effect; on which this gentleman purchased it at his own expense, and has taken precautions against any further mutilation.

"Your Committee also recommend that Viscount Fielding, and Edward L. Pryse, Esq., Lord-Lieutenant of Cardiganshire, be placed on the list of Vice-Presidents.

"The retiring members of the Committee are, Messrs Talbot Bury, John Powell, and Thomas Allen; and your Committee would recommend Messrs Talbot Bury, Matthew Dawes, Thomas Turnor, and Joseph Mayer, be nominated as members of the Committee.

"The number of copies of the Journal issued in July last was 320. The amount received since 31st January, 1858, to the 30th of August, is £325 16s. 2d., including the balance of £84 1s. 1d.; that of the expenditure is £230 0s. 8d.; leaving in the hands of the Treasurer, £95 15s. 6d.

"The following are the names of noblemen and gentleman admitted since the Meeting at Monmouth, in 1857, and now await the formal confirmation and approvement of the Meeting:—His Grace the Duke of Beaufort; Edward J. Pryse, Esq., Lord-Lieutenant of Cardigan; Sir John Hay Williams, Bart., Bodlwydden; The Rev. William Henry Wentworth Bowyer, Clapham; Arthur Samuel Davies, Esq., Pentre, Newcastle-Emlyn; Miss Davies, Ffosrhyd-ygaled; The Rev. James Davies, Moor Court, Kington; The Rev. John Davies, Llanhowell; Charles Dawson, Esq., St. James' Terrace, Park Hill, Clapham; Thomas Dyke, Esq., Monmouth; R. Edmonds, Junr., Esq., Penzance; Rev. E. T. Edwards, Nantglyn, Denbigh; Mr. Farrar, Monmouth; Mr. Gibbon, Tremanhir, Solva; T. T. Griffiths, Esq., Wrexham; B. W. Goode, Esq., Birmingham; Francis Thomas Goode, Esq., Greenford Lodge, Hanwell, Middlesex; H. M. Hawkins, Esq., Tredunnoch, Usk; F. Hindmarsh, Esq., 17, Bucklersbury, London; William Hughes, Esq., Rhyl; Thomas Jones, Esq., Blaenos, Llandovery; John James, Esq., Wrexham; M. de Keranflech, Nantes, France; Rev. Edward Knight, Nottage Court, Neath; Edward Lloyd, Esq., Aberpergwm, Neath; Francis Johnston Mitchell, Esq., Newport; Rev. R. R. Parry Mealy, Beaumaris; Rev. James Meredith, Abergele; Joseph Mayer, Esq., Liverpool; Rev. B. Morgan, Aberdovey; Rev. J. Williams Mason, Llandyrnog, Denbigh; Thomas William Oakley, Esq., Monmouth; Philip Pennant Pearson, Esq., Bodfari; William Prichard, Esq., Bangor; Rev. J. H. A. Phillips, Pieton Castle, Haverfordwest; R. Perrott, Esq., Nantes, France; David Pughe, Esq., M.P., Manoravon, Llandeilo; J. Lloyd Price, Esq., Glangwili, Caermarthen; David Randall, Esq., Neath; E. J. Salisbury, Esq., M.P., Chester; Basset Smith, Esq., Temple, London; Frederick Theed, Esq., Rhyl; G. Montgomery Traherne, Esq., St. Hilary's, Cowbridge; J. King Watts, Esq., St. Ives, Huntingdon; David Williams, Esq., Bron Eryri, Portmadoc; E. Williamson, Esq., Ramsdell Hall, Chester."

Mr. Barnwell, at the summons of the President, read some extracts from a manuscript of the seventeenth century, communicated to him by Mr. Wright, concerning the genealogical history of the district of Penmaen Mawr, and Dwygyfylchi, as well as of the early remains there, as existing at that period.

The first extract was a description of the inundation that covered a large portion of the Caernarvonshire northern coast, now known as the Lavan (Lamentation) Sands, in which traces of submarine forests still exist.

Another extract was an anecdote of Bosworth Field, where Richard is said to have drank his last draught of wine to Rees Vachan, his Esquier of the Body. "When the King saw that Stanley was become a turn cote, and that all the Welshmen had revolted from hym, he called for a bowl of wyne, sittynge on horse back, in his compleate armour, and when the wyne was brought hym, he called unto Rees Vauchan and dranke unto hym in these words, Here Vauchan, I will drinke to thee the truest Welshman that ever I ffound in Wales, and havynge drunke, threwe the bowle over his head, and made towardes his enemies whereupon he was immediately slayne."

The other extracts read gave account of the ancient road made by Seiriol, the stone camps, and other similar remains on Penmon Mawr, with some singular conjectures as to their intended uses, as well as of the history of three stones in Dwygyfylchi, into which three women had been converted, for winnowing their corn upon the Sunday.

Mr. Barnwell added some remarks, on the fact that there were other instances of similar groups of three stones in Wales. The Members who had visited Trellech last year would remember one, and there were other examples in Monmouthshire and Anglesey, and probably there might be similar instances not yet noticed.

Mr. Price Jones made some observations on the general subject of stone pillars. From the fact of these being found in so many different parts of the world, and dating even from the times of sacred history, he expressed his conviction that they were to be considered only as a portion of some religious system. He further alluded to three remarkable upright stones, standing in a group, near Llanfechell, Anglesey.

Mr. Longueville Jones said that, in the present state of our knowledge concerning meini hirion, it was better not to dogmatize too much on the nature of their destination; but he certainly did not agree with Mr. Price Jones' view of the subject. As far as observation went, it would appear that they were sepulchral monuments, though in some cases they might be boundary marks. He was well acquainted with the three upright stones near Llanfechell; they were each about eight feet high, and stood at the corners of a triangle, about eight feet from each other. They have no inscriptions upon their surfaces. He took that opportunity of stating, that the cromlech on a neighbouring field, now thrown down, but which might still be easily made out, was in imminent danger of being broken up for walling purposes.

The Meeting then adjourned.

TUESDAY, AUGUST 31st.

## EXCURSION.

The first place visited by the majority of the excursionists was Ty-yn-Rhyl, the house of Miss Lloyd, part of which was built in the latter portion of the seventeenth century, and, within the memory of the present generation, the only dwelling-house in the place. One feature of great interest was the carved wood-work of the mantel-piece in the entrance-hall, made out of the bedstead of Griffith, the Gentleman Usher of Catharine of Aragon. When the old house of the Griffiths family was pulled down, some years ago, the remains of the bedstead came into the possession of Miss Lloyd, and was placed in its present position. Some valuable manuscripts, pedigrees, &c., were also inspected, after which the visitors were regaled with genuine metheglyn of both kinds, dark and pale. On reaching Rhuddlan, the church was first visited. It is one of the ordinary Clwydian type, but decidedly inferior to some others in the Vale. It has, however, a massive north-western tower, and a western triplet, which are worth notice, as also a large five-light window with late Decorated tracery. At the two principal entrances are three incised coffin-slabs, probably of the fourteenth century, one much smaller than the others. A correspondent of the Association has already directed attention to their unfortunate position, where they must be trampled on by every person entering the church. As might be expected, they have already suffered considerably, and a general feeling was expressed as to the desirability of their being removed from their present position, and placed elsewhere. A similar slab lies in another part of the church-yard, which should be also removed.

After taking a brief survey of the remains of what is called the Parliament-House, and also of those of the Court-House, both retaining slight traces of fourteenth century work, an adjournment was made to the castle, where Mr. William Hughes pointed out the more remarkable features. The moat, both sides of which are lined with masonry, gave rise to some discussion whether it was a later addition to the defences or not. The moat itself, however, is coeval with the castle, but may have received later modifications, perhaps as late as the seventeenth century. The castle itself is closely connected with the history of the reign of Edward I., and still retains the main walls nearly perfect, though every fragment of detail has vanished. The ground-plan is simple but singular. The structure is quadrangular, having at two opposite angles merely a round tower, while the other two are occupied by gate-ways, flanked by two towers each. Within the quadrangle there is absolutely nothing but the external walls, showing that, except the principal dwelling-rooms, which were doubtless in the round towers, all the internal erections must have been of wood. Consequently there is no chapel, hall, or other grand architectural feature. The general outline, however, is extremely effective; but it must be seen to take in its full perfection from the opposite side of the Clwyd.

The Twt Hill, a large artificial mound to the south of the castle, was visited by the President and some of the Members. This is said, and perhaps with

good grounds, to have been the site of the original castle, built, in 1015, by Llewelyn ap Sytelyllt, King of North Wales, and destroyed by Harold in the time of the Confessor. The English and Welsh alternately held a castle at Rhuddlan till the time of Edward I.; but whether this castle was on the site of Twt Hill, or that of the present Edwardian structure, has not, we believe, been settled.

On the road to the abbey, a small house of the seventeenth century was erected. It appears to have been very badly adapted as a banqueting hall, by which name it is known.

Of the abbey, or rather priory, no traces are left but the site of the cloisters, vestiges of the foundation of the east end of the church, a few narrow, square-headed lights, and two single-light pointed arches, without mouldings or tracery, of the Early Decorated period. There are some monuments built into the walls, and a flight of steps. The most important of these have been illustrated in the *Archæologia Cambrensis*, First Series. The slabs in the church-yard are said to have been brought from the abbey. It would be very desirable if these, and the ones remaining at the abbey, were removed from their present position, and the whole placed where they would be saved from further destruction.

The next place visited was Bodrhyddan House, which stands on the site of a much earlier edifice.

Here the visitors were received most courteously by Mr. Shipley Conwy. Having examined with much interest the fine collection of arms in the entrance hall, collected from all parts of the world, and of various dates, and inspected the carved woodwork in the principal rooms, and some Eastern relics, they proceeded to cross the hills, first stopping at Henfryn, where they were met by Colonel Morgan, who pointed out the traces of earthworks, the exact nature of which was not very easily determined. Lines of embankments extending into the cultivated lower grounds, where they were lost, ran up the side of the hill, turning to the left. On the top of the hill are traces of a tumulus, and a circular inclosure, formed by a low bank of earth, and which may have been the site of an early native habitation. The names of several places in the locality indicate some bloody battle. The pass is one of the principal entries into Wales between the coast and the higher ground, so that it is not improbable that the traces of works now remaining may be the remains of the military works connected with the pass.

The next object examined was a richly ornamented cross in the church-yard of Newmarket, of the fourteenth century, after which the Gop tumulus, situated on the top of a considerable hill, was scaled. From its enormous size, doubts were started as to its being the work of man or nature; but, on examining the construction of earth and stones, and the slopes of the sides, it was almost unanimously declared to be a genuine tumulus, but whether sepulchral, or military, or intended for a beacon, was not so easily determined. As there are in the neighbourhood hills of a considerable height, it seems unlikely that such an amount of labour would have been used to construct a mere beacon; it has not the appearance of a military defence, and therefore the balance of



probability is that it is the burial-place of some distinguished chieftain. It is popularly called *Copa'r Leni*, or *Gop Paulini*, and is pretended to have been erected by the conqueror of the Ordovices, and, according to local authorities, to have the honour of covering the remains of *Boadicea*, whose name is connected by the peasants with other remains in the neighbourhood. The exploration of the tumulus would be very desirable, though it would be a very costly operation. On pursuing their route, the excursionists drove for some way parallel to *Offa's Dyke*, which, although nearly effaced by the effect of cultivation, is very easily traced for some distance. Particular interest, however, attaches to this portion, it being the last part that can clearly be traced, before it turns round to the north, and terminates in the sea somewhere near *Prestatyn*.

*Sarn Hwlkin* was, according to the programme, to have been examined; but, as the day was well advanced, the carriages drove direct towards *Maen Achwynfan*,—a fine cross, standing in a field, covered with the usual ornamentation assigned to a period extending from the ninth to the twelfth centuries. Whether it was a memorial or boundary stone was disputed. It is most probably the former. The so-called *Pharos* on *Garreg* mountain was also to have been visited. This is erroneously stated by the industrious *Pennant* to have been a Roman *Pharos*, to conduct sailors to and from *Deva*, along the channel leading to the *Sebreia Portus*. The building, however, is evidently, from its style, built in the sixteenth century, and is devoid of all architectural interest. It was not visited, as time would not allow it, it being already past the time when the visitors were expected at *Golden Grove*, where they had been invited by its gallant and hospitable owner, *Colonel Morgan*.

After discussing, with no little satisfaction, the the magnificent entertainment prepared for them, and having drunk the healths of *Colonel* and *Mrs. Morgan* with the customary honours, given in good earnest, the excursionists proceeded homewards, taking *Dyserth Castle* and *Church* in their way. The castle, one of early Norman character, has been so completely destroyed that no traces of its internal arrangements could be made out. The entrance, with the narrow path on the eastern side of the mountain, was the only part of it clearly determined. No traces of a central keep could be made out. The defences, on the eastern side, were more strongly defended, by a deep fosse cut through the solid rock, than on the opposite side. It was destroyed by the Welsh about 1260, and never rebuilt, although, from its situation, it must have been a very desirable situation for a strong castle. A little below it is a ruin called *Siambre Wen* (White Chamber). The term "*Siambre*," as applied to certain ancient structures, is not uncommon in Wales. In the present instance, however, some doubts exist as to the true character of the building, which has been illustrated and described in the *Archæologia Cambrensis*, First Series, ii. It may have been a religious edifice built on the site of an older one, in connection with the castle, as the present ruins do not appear to be as old as the fourteenth century. It has been stated to have been the house of *Sir Robert Pounderling*, a constable of the castle; but there are no traces of a domestic edifice to be detected, even did dates permit such a supposition. The most

probable conjecture is that of Mr. Longueville Jones (see *Archæologia Cambrensis*, First Series, ii.), namely, that it was a building erected over a holy well, as in the well known cases of Holywell and Wigfair; for within the memory of the present generation there was, in the interior of the building, a well six feet square, with a plentiful supply of water.

Except the remains of a Jesse window at the east end of the church of Dyserth, there is nothing deserving notice. There are some tombstones of Italian design, and others with a curious arrangement of pendants from the shield, as well as a coffin-slab, similar in design and age to those noticed at Rhuddlan, in the church-yard. The last mentioned serves as a threshold at one of the entrance gates, and is exposed to the same destructive operations as those at Rhuddlan. If it could be removed, and placed in some safer position, it would be very desirable. The principal object, however, of interest, is the mutilated cross on the south side of the church. It was taken from a site at no great distance, and converted into one of the church-yard stiles, and subsequently removed to its present position. It is said to have been erected on the spot where Einon, son of Ririd Vlaidd, was slain by an arrow, at the time the castle was destroyed by Llewelyn ap Gruffydd, about 1260. The ornamentation, however, is certainly of a much earlier date, and was referred by some to the eighth century, which, however, appears to be somewhat too early. We are glad to state that a gentleman connected with the parish has promised to have this stone carefully removed from its present situation, where it now offers a tempting mark for the projectiles of mischievous boys, to a place of security within the church.

At the Evening Meeting Mr. Stuart, in introducing the subject of "The Sculptured Stone Monuments of Scotland," said, that he had been induced to put together some remarks on the peculiarities of the Scotch inscribed stones, partly in the hope of directing attention to a curious and interesting subject, but especially to mark the respect and sympathy entertained by him, and the antiquaries of Scotland, for the valuable and successful labours of their Cambrian brethren. He proceeded to state generally the character of the Scotch inscribed stones, from which it appeared that they consisted of two classes. The one is composed of rough unhewn pillars, on which are incised strange figures, or symbols, of various kinds. Those of most frequent occurrence consist of—*First*,—Two circles connected by cross lines, and sometimes traversed by a figure resembling the letter Z. *Second*,—Serpents, sometimes alone, and at other times pierced by a figure the same as that last mentioned. *Third*,—A crescent. *Fourth*,—An animal resembling an elephant. *Fifth*,—A mirror and comb. *Sixth*,—A fish. The other class of monuments consists of dressed slabs, on the faces of which are cut elaborate crosses, along with scenes of warfare and the chase, giving many pictures of the dresses and armour of those who erected them. The symbols which are found on the first class of pillars are occasionally to be found on the crosses, but with little prominence, and with a great amount of elaboration and ornament. It appeared that while the same symbols perpetually occurred on different stones, yet on no two stones was the arrangement the same, which seemed to imply a meaning and intention in it.

The geographical distribution of the stones was adverted to, from which it appeared that by far the greater number, and with very slight exceptions *all* the symbolical stones, were found in the country lying north of the Forth, being the region of the Pictish monarchy. There are four stones with literal inscriptions, in characters hitherto undeciphered. One at Newton, in Aberdeenshire, was pronounced by the late Dr. Mill, of Cambridge, to be in the Phenician character. This stone has also an Ogham inscription. Mr. Stuart then pointed out various points of analogy and difference between the Scotch crosses and those in Ireland, Wales, and the Isle of Man. As to the history of the Scotch stones nothing was known. The earliest notices furnished by the national historians, serve only to show that their purpose and meaning had been quite forgotten before the time when they wrote. According to Boece (the friend and correspondent of Erasmus), the hieroglyphic figures on them were borrowed from the Egyptians, and were used by the natives in place of letters; and both he and subsequent historians have assigned a Danish origin to many of them, an idea which is quite repudiated by the present race of Danish antiquaries. It was remarkable that no instance of the symbols had been found in other countries, and the only inference which remained was, that most of them were peculiar to a people on the north-east coast of Scotland; that the early missionaries from Ireland found them in use on their arrival, and adopted them for a time in a more elaborate shape on their Christian monuments. Mr. Stuart's observations were illustrated by drawings of the symbols, both in their simple form as they appear on the rude pillars, and also in their more elaborate shape on the sculptured crosses; and drawings of both classes of the stones, which were distributed among the Members. In conclusion, Mr. Stuart said that he wished to take the present opportunity of making some remarks on those unsculptured pillars which occur singly, and in circular groups, both in Wales and Scotland. The circles were commonly called "druidical," but, so far as he could discover, without any authority whatever. The little information which we had about the Druids, in classical authors, rather connected their rites with groves; and it was only in modern times that the stones were associated with these Children of the Mist. It was unfortunate that so much speculation had been indulged in on the subject of the circles, without any examination which could lead to their real meaning. Mr. Stuart then proceeded to detail the result of many diggings, in circles, and under single pillars, which had been recently made in Scotland, with almost one uniform result, viz., the discovery of sepulchral remains. He especially instanced a circle at Crichtie, in Aberdeenshire, which is surrounded by a deep trench, with two entrances leading through it, and which originally consisted of six stones, with a seventh in the centre. Sepulchral deposits were found near the site of all the stones. Urns, a stone celt, and deposits of bones occurred; and, under the central stone, a cairn covering a cist was discovered. Long ago the learned Montfaucon classed Stonehenge with the funereal monuments of the northern nations, and Mr. Stuart believed that careful diggings would prove the correctness of this opinion. He was anxious, at all events, that the Welsh and English antiquaries would unite in the careful

investigation of these remains, so that the results might be added to those already arrived at by the diggings in Scotland.

In reply to a question put by Mr. Barnwell as to whether he found deposits under all the stones of the circle he alluded to, Mr. Stuart stated that the remains had been found close to the other stones, and *under* the centre stone; and the conversation was continued on the general question of these megalithic structures, until Mr. Longueville Jones was summoned by the President to read a paper on a part of Offa's Dyke, by Dr. Guest, the Master of Caius College, Cambridge.

Mr. Barnwell read an account of St. Germanus, by Miss Emily Williams, of Rhûl Issa, Mold. These two papers will appear in the Journal.

Mr. Longueville Jones read some extracts from the Rolls connected with the building of Rhuddlan Castle (Edward I., 1281-2), with a running comment on the more remarkable details,—as the inequalities of prices, some of which seemed difficult to explain, the number of troops, as well as of the precautions taken to avoid the pilfering of property, especially the hay.

Mr. Wright pointed out the interest of these entries of expenses connected with the building of the castle. The great expense of the carriage of wine, in comparison with that of other articles, which had been remarked by Mr. Longueville Jones, was easily accounted for by the circumstance that the wine had been brought, no doubt, direct from Bordeaux, in a ship hired for the purpose. In regard to the moving of such large bodies of troops, it must be borne in mind that, while the building of the castle was in progress, the workmen were exposed to the attacks of the Welsh, and therefore required a little army to protect them. The considerable bodies of archers and horsemen, therefore, mentioned in these Rolls, were more for the purpose of guarding against these attacks, than to form the regular garrison of the castle. The employment of so many men to watch the hay might probably be explained in the same manner.

#### WEDNESDAY, SEPTEMBER 1st.

##### EXCURSION.

The party first proceeded by railway to Holywell Station, near which lie the remains of Basingwerk Abbey, which have been more than once mentioned in the *Archæologia Cambrensis*. Mr. Freeman here pointed out the features of the building. Of the church only a small part remains, the south transept alone retaining any important portions. There is, however, enough to show that it was a large cross church, with aisles to the nave. The springing of the lantern arches from corbels seems to show that the ritual choir was under the crossing, extending, perhaps, some way down the constructive nave. The eastern limb is a mere mass of ruins, and its arrangements could hardly be made out without excavations. The conventual buildings are attached to the south side. What seems to have been the chapter-house, near the south transept, is small, approached by two arches, and has had a vaulted roof. The dormitory and other buildings extend to a considerable distance in this direction. The style of the church, and of the buildings immediately adjoining it, is an

early form of Early English, with a slight trace of Romanesque still visible in the occasional use of the round arch. In those farther to the south, some later tamperings may be discerned. Perhaps, however, the most remarkable building at Basingwerk is a very elegant Early English structure of rather more advanced style than the church, and running north and south. This is absurdly called by Pennant the chapel of the Knight Templars; by others it has been called the Refectory. Mr. Freeman thought this doubtful, because it does not occupy the common position of a refectory, parallel to the church, and also because there is no sign of the reader's pulpit usually seen in such buildings. The occurrence of an ambry at the northern end, in a building closely adjoining to it, and now thrown into it, together with the general air of the building, suggested to some members that it might be a guesten hall, or the private hall of the abbot. The work, though not very rich, is extremely good, especially the arcade along the west side, partly of lancet windows, and partly of constructive arches. Some portions, though greatly disfigured, still exist of the monastic barn, built of plaster, within a framework of timber.

The party thence proceeded to the town of Holywell, on their way to the Well, where they admired the beautiful structure raised by Margaret, Countess of Richmond, and well known as one of the best specimens of Late Perpendicular.

Mr. Freeman pointed out some of its peculiarities, as well as the chapel over it, consisting of a nave, a north aisle, and an apsidal chancel; mentioning occurrence of other instances in this neighbourhood of this rare form, as at Wrexham, where an apse was added in a most singular way after the original erection, and at Mold, where one had been just now added in conformity with the original design.

On leaving the Well, the excursionists mounted their respective carriages, visiting one or two places before arriving at Downing. The first stoppage was made at two tumuli at Gorsedd, situated near the probable course of Offa's Dyke. They are evidently sepulchral. The remains of two meini hirion, which had stood on the site of the new church at Gorsedd, were found in a farm-yard—one broken to pieces, and the other prepared for a gate-post. This last may be easily rescued from destruction, and should be replaced in the church-yard. After visiting the modern churches of Gorsedd and Pantasa, the carriages proceeded to Downing, where a most courteous and hospitable reception, by Lord Fielding, awaited the visitors. The shortness of the time prevented any careful examination of the manuscripts, books, paintings, &c., or even the miscellaneous assemblage of curiosities laid out in the hall, the greater part of which were portions of the Pennant Collection. Among the stone celts were two which Lord Fielding had procured from a place near Amiens, where an immense mass of them had been found, at some depth beneath the gravel. These were of a very rude kind, and of the earliest type of this class. The collection embraced also specimens of the bronze celt and paalstab, swords, and other objects of the same period. Among the more modern weapons was one of great interest, the gun carried by Captain Cook at the time of his murder. Many other curious objects were examined; but the

collection of chrysal balls, from the Vaults of St. Denis, purchased by the late Mr. Pennant, at the Duke of Portland's sale, were the principal objects of attraction. These are the well-known Frankish and Anglo-Saxon badges of authority. After examining a stone coffin of Late Decorated work, brought from Rhuddlan Marsh, and the inscribed stone which has been illustrated in the Journal of the Association, and enjoying the fine prospect from the more elevated portions of the park, the Members proceeded on their way to Mostyn Hall, stopping a short time at Whitford Church, which possesses no features of architectural interest. On arriving at the ancient seat of the Mostyns, the party were very graciously received by Lady Mostyn, in the absence of Lord Mostyn. The fine tapestry in Lady Mostyn's morning room was much admired. The shortness of the time, however, as at Downing, did not permit more than the hasty survey of the contents of the celebrated library. The famous Harlech torc, and the silver harp of Elizabeth, were exhibited. The great hall has received the addition of a gallery, and other considerable alterations have been made in the house, so that some of the older features of the original house have been partially done away with. After thanking Lady Mostyn for her kindness, the Members made the best of their way to the Mostyn Station, whence they were soon conveyed to Rhyl.

At the Evening Meeting, which commenced at eight o'clock, Mr. Longueville Jones, in giving an account of the day's excursion, expressed his regret that no wall or hedge protected the ruins of Basingwerk Abbey. Every year he visited that place he noticed that the work of destruction was steadily going on, and that some portion had vanished since the preceding visit. He believed it was the property of Sir Piers Mostyn, who, he hoped, might be induced to erect some defence around it, to keep out mischievous idlers. Although some account of the abbey had appeared in the Society's Journal, yet it was well deserving another notice. He had heard a report that a ground-plan of the abbey, in its original state, was in the possession of Sir Piers Mostyn. If this was true, that gentleman would, no doubt, allow the Association to make use of it. He had himself, in the First Series of the *Archæologia Cambrensis*, given some account of the remains of Rhuddlan Priory; since, however, the publication of those papers, no further attempt had been made to ascertain the name of the archbishop whose coffin-lid had been examined too cursorily the previous morning. It was, however, most desirable that all the monumental remains of the priory should be removed from their present position of danger and degradation, and that the coffin-lids in Rhuddlan church-yard, as well as the one at Dyserth, should be protected from farther damage.

Mr. Wright next gave an account of Anglo-Saxon antiquities discovered near Scarborough. He thought that even at a meeting of the Cambrian Archæological Association, an account of these relics would not be altogether out of place, if it were only for contrast and comparison. There was a striking difference between Anglo-Saxon and other barrows. In the latter the contents of the grave were usually found in the mound; the Anglo-Saxons placed the corpse, and the articles accompanying it, in a pit, or grave, sunk into the

ground, the mound serving only to cover the pit,—in fact their interments were the exact prototypes of the common graves in the church-yards of the present time. The Anglo-Saxon barrows are sometimes found singly, and sometimes of tolerably large dimensions; but they much more frequently occur in groups of several graves, arranged like those of our own cemeteries. Hence, in many cases, they are accidentally discovered in draining, or other agricultural processes, while a whole field was sometimes scattered over with the remains of human skeletons. Mr. Wright was anxious to impress this on the minds of antiquaries now assembled, as he still hoped they might meet with Anglo-Saxon cemeteries on the Welsh borders, where the Anglo-Saxons appeared to have established themselves at an earlier period than is generally imagined. He then proceeded to read an account of the circumstances of the discovery of some Anglo-Saxon graves on the property of Lord Londesborough, at Seamer, near Scarborough. They included a considerable number of ornaments in gold and silver, set with stones. They were thus remarkable, as he thought this was the only instance of the discovery of gold ornaments of this period in interments to the north of the Thames. They are common in Kent, but those found at Seamer have more the character of Frankish than of Kentish manufacture. The personal ornaments found in Anglian graves, whether of East Angles, Middle Angles, Mercians, or Northumbrians, were usually of bronze or copper, thickly gilt.

Mr. Barnwell gave an account of some of the peculiarities of the primeval remains in Brittany. The accounts that have been published were not only very meagre, but also very incorrect; nor were even the statements of French writers free altogether from the same charge. There were difficulties to contend with, such as the language and character of the Breton peasants, who are by no means communicative to a stranger, as well as the remote situations of many of them, far from practicable roads. The country had by no means been properly examined; and he hoped that the connection now so happily established between the Cambrian and Breton Archæological Associations would tend to urge on a systematic and careful investigation. Mr. Barnwell stated that great care was particularly necessary in a country where even experienced eyes might be deceived, and see Celtic monuments in those extraordinary freaks of nature. Such is the case for miles, commencing from Tregunc down to the coast to the west of Pontaven. In the *Journal of the Association* may be found a description of the Tregunc monuments, by one of the most distinguished and able of our members, who, although he does not particularize above two or three, yet, from his description, seems to have believed many of the granite masses around him to be the remains of such monuments. Mr. Barnwell lately had, in company with a Breton antiquary of great ability, and a guide, in the person of one of the officials of the place, examined all that was pointed out as dolmens, &c.; but with the exception of two fine menhirs, (and even one of these the Breton archæologist doubted as genuine,) not a single cromlech, dolmen, or circle, was to be seen. Those that were pointed out as such by the guide, and the peasants of the district, were, in reality, piled up by nature in such a way as to give at first sight the appearance of artificial



structures. Two rocking stones were also carefully examined, and placed in the same list of natural productions. The rocking powers indeed of the larger one, which was of enormous proportions, were only discovered a few years ago by an accident. He seriously questioned whether the doctrine of the rocking stones and its uses must not be given up entirely. All that he had ever seen certainly did not answer to the supposed qualifications, and were all natural accidents, and he very much questioned whether the Druids had ever heard of them. At any rate, judging from those that existed, they could have been of very little use as divining stones, as it required extremely keen eyes to detect the least vibration. Oscillation there was none. Another myth also had received much more credit than it deserved, viz., that of the artificial basins and channels, the *diversaires* and *rigoles* of MM. de Fréminville, Delandre, and others, who saw specimens of Druidical work in the natural effect of the atmosphere on the softer portions of granite. There are, even at the present day, advocates of the sacrificial theory of some of these stones, which are in fact only the covering stones of the dolmen, cromlech, and parts of gigantic kist-vaens.

One circumstance of importance, Mr. Barnwell said, had not, he thought, attracted sufficient attention, namely, the fact that all the more important and numerous monuments of this class are always near the sea-coast. If a solitary specimen is found here and there more inland, it forms an exception to the rule. Speaking generally, they are almost exclusively found at no great distance from the sea. Commencing from Paimpol in *Côtes du Nord*, all round the sea-board of *Finistère*, and the western portion of *Morbihan*, these monuments are found, more or less thickly spread, through the whole extent. They may, perhaps, be traced as far as the mouths of the *Loire*; but he could not speak from personal observation, except that he saw two or three, of no great size, near *St. Nazaire*. But, at any rate, the grand terminus of the system—if it may be called such—is at *Locmariaker*, or *Carnac*. One particularity to be observed in the Breton monuments is, the constant repetition of the alignment, where the *meini hirion*, which are sometimes huge cubical masses, are ranged in parallel rows, of which eleven seems to be the normal number. Such are the arrangements on the peninsula of *Crozon*, although the exact number of lines cannot be determined, as many of the stones have been removed; nor is it by any means certain that they always consisted of eleven lines. There are alignments at *Penmarch*, and near *Quimper*, in the parish of *Plomelen*. Some may exist near the sea, in *Plobannec* parish, where long lines of sepulchral monuments may be seen, consisting not always of single pillar stones, but groups of dolmens, of a smaller character than usual. It is, however, as we draw near *Carnac*, that the grand and more perfect lines are to be found, as in *Plouhinec*, near *Port Louis*, where, although the work of destruction has been carried on with great vigour, and is still doing so, long lines may be seen rearing their heads over the standing corn. The stones of *Ardevern*, second only to *Carnac*—by some considered equal—next succeed. In the adjoining parishes of *St. Barbe* and *Plouharnel*, it is said that lines did exist. There are still traces left. We

then arrive at Carnac. It has been said, but without sufficient reasons, that this gigantic system had continued for some seven or eight miles longer to Locmariaker, where the most gigantic and magnificent monuments are all clustered together within a very narrow space. As all these alignments seem to have been accompanied by dolmens of greater or less proportions, they, and Carnac among them, may be set down as sepulchral memorials. There is little doubt, if the great tumulus at the latter place was explored, but that there would be found dolmens equal in size to those of Plouharnel, and in magnificence to those of Gavr' Inis, and Locmariaker. Examples of sculptured stones were rare, being almost confined to the vicinity of Locmariaker, and in these cases the details of ornament are very dissimilar to what we have in these countries. Written characters are also almost unknown. Some exist on the interior of a covering stone of a dolmen at Locmariaker, according to M. de Fréminville; but prior and subsequent observers have not mentioned them. The same author mentions an instance of written characters in the northern part of Finistère; but his statements must be received with unusual caution. No Oghams are known. Mr. Barnwell went on to object to the use of the word *Cromlech*, as an unmeaning and ill-applied epithet, as well as being a modern invention, and unknown out of this country in the sense we attach to it. The French understand by it a circle of stones; but, according to the usual interpretation of the term, they do not appear to be more happy in the use of it. There was also a very serious objection to the use of the word *Druidical*, as applied to all early monuments of this class. The large majority of them are certainly not connected with druidic rites, nor has it ever been shown that any of them have. A great deal of absurd nonsense had been written on these monuments, and the promiscuous use of the term only tended to encourage the continuance of error. Of the probable age of these stone structures it was difficult to give an opinion. There was, however, he thought, a tendency to ascribe them to times too remote. Some were of course earlier than others; but he saw no reason why the more magnificent, especially those which were ornamented in any way, might not have been erected in times long after the withdrawal of the Romans. At what period Brittany was completely Christianized it was hard to tell. Missionaries were very active there even in the seventeenth century; and, considering the tenacity with which the Bretons cling to ancient customs, there is no reason why they might not have continued to erect these megalithic structures until comparatively a late period. Mr. Barnwell remarked that Brittany was not rich in churches. They had a few of the twelfth—fewer of the thirteenth; the great majority seem to have been rebuilt in the fifteenth and sixteenth centuries. There were, however, two very singular edifices. The church of Llanleff, of the eleventh or twelfth century, now in ruins, composed of two concentric circles, the present addition being of much later date. Perhaps the interior circle was the choir. The other is that of St. Croix, at Quimperlé, which appears to have been a circular church, with four arms, each originally terminated by a circular apse. The northern and western

limbs have been rebuilt, and have no apse. The details are Romanesque, of a character later than that of Llaneff.

Mr. Freeman said that, with regard to the so-called "Druidical" monuments, as a former school of antiquaries had run into one extreme, we had now perhaps something of a tendency to fall into another. Many things were called "Druidical," with which it was clear that Druids had nothing whatever to do, but it might not perhaps be safe to infer that nothing Druidical could be in existence. Many myths had been told about the Druids, but the Druids themselves were not a myth, and it was quite possible that they might have left some monuments behind them. But the Druidical origin of this or that object was to be proved and not merely assumed. Regarding the Druids as the priests of a particular age and race, it was requisite, in order to entitle a thing to be called Druidical to show, first, that it belonged to that age and race, and secondly that it was of a religious character; whereas nothing was more common than to apply the name to all objects supposed to belong to the times when Druidism existed, whether there was any reason or not to suppose that they were applied to sacred uses. While highly complimenting Mr. Barnwell on the zeal, energy, and independence displayed in his Breton researches, Mr. Freeman said that he, as one of the school which had always maintained the high antiquity of cromlechs and similar structures, felt somewhat alarmed at the tendency of that part of his speculations which seemed to assign to them a comparatively recent date. This led him to another subject. He had been long a supporter of the theory which held the existence of a præ-Cymrian population in this island, and he thought an argument in favour of that view might be derived from the local nomenclature of many ancient objects in Wales. Thus one of the places just visited by the Association was *Henfryn*, the *Old Bank*; near Monmouth they had seen *Trelech*, the *Three Stones*, or *Stone Town*; near Cardiff was a considerable camp, giving its name to a parish, and known simply as *Caerau*. Purely descriptive names of this sort would hardly be given them by their original authors; they rather seem to point to them as works of an earlier race, whose use and history were already forgotten. Similarly in England we find *Aldborough*, *Oldbury*, *Castor*, and similar names, which almost always denote places not of English origin, but which were found in existence by the first English settlers. Dr. Wilson had argued in a similar manner from the word *cromlech*—the date of which, as a Welsh word, Mr. Freeman wished to know—a term merely descriptive, and implying no knowledge of the use or origin of the object, that it was a work of an earlier race, which the Cymrian settlers found already existing. Mr. Freeman concluded by some remarks on the architectural antiquities mentioned by Mr. Barnwell. The round church he imagined to be the same as one known as "*Le Temple des Faux Dieux*," which, it could hardly be doubted, was a church of the Templars—the latter part of the name being probably owing to the strange charges—he might say calumnies, brought against the order at the time of their suppression. Mr. Barnwell's suggestion that the inner circle formed the choir was well worthy of attention, as the oblong choirs attached to most of the existing round churches seemed generally to be later additions.

Mr. Turnor hesitated to accede to Mr. Freeman's pre-Celtic race in Britain until it was supported by evidence more satisfactory to him than had yet been brought forward. He thought that such a race, had it existed, would have left traces of their language in the names of rivers, mountains, &c.; that the Welsh language was simple, without any admixture of arbitrary names, untranslatable, and drawn from other languages. Neither history or tradition said anything on the subject, so far as he was aware.

Mr. Wright objected to the line of argument in favour of a pre-Celtic population, which Mr. Freeman based on names like *Henfryn*, because it implied the belief that all names of places were given at the first occupation of the land by the race to whose language they belonged. It is more than probable that the greater part of these names had been given at a comparatively late period. As Mr. Freeman had remarked, such names as *Aldborough*, and others, composed of the word "old," were common in England, and generally, if not always, referred to some ancient remains in existence, or marked an ancient site; but he had little doubt that a great number had been given since the period of the Norman Conquest, and that the remains to which they were given were sometimes of the Anglo-Saxon period. Mr. Wright went on to express his satisfaction at the efforts of Mr. Barnwell, to make them better acquainted with the antiquities of Brittany, which presented so much interest in connection with the antiquities of Wales. He was quite of the same opinion as that gentleman on the expediency of getting rid of such terms as *druidical*, *cromlech*, &c., which conveyed either no meaning, or an erroneous one. His objection to the first of these arose from no hostility to the Druids, but from a belief that, as a general designation, it was commonly applied to things which had not the most remote connection with druidism, and was calculated to produce very false impressions. He had long made up his mind that the rocking-stones were mere works of nature, and that the hand of man had nothing to do with them. The rocking-stone, called the *Buckstone*, in the *Meend Wood*, near *Monmouth*, was evidently a natural production, and any one who could grope his way through the thick woods which clothed the side of the hill, might see there other rocking-stones in the progress of formation. The instances in *Britanny*, which Mr. Barnwell had given, of stones being placed by natural causes, might be paralleled in our own island. He believed that in the neighbourhood of *Ripon*, in *Yorkshire*, there were rocks which were long considered to be what was called *druidical*, but which were now acknowledged to be the mere effects of nature. On the highest point of the *Titterstone Cleve Hill*, near *Ludlow*, in *Shropshire*, there is a heap of enormous stones, no doubt remaining as they were placed by natural causes, but which have the appearance of great *cromlechs* in a state of ruin. He believed that they had sometimes been taken for such.

Mr. Babington remarked that, although no Celtic monuments in Wales had sculptured stones, similar to those found in *Britanny*, yet such existed in *Ireland*. He gave a short account of the historical notices of the tumuli of *New Grange*, and *Dowth*, tending to prove that they are the tombs of early pagan kings of *Ireland*, and stated that the *Danes* had opened them early in

the tenth century. As to the one at New Grange, it differed materially from the megalithic chambers in Brittany, and Wales, and most parts even of Ireland, by having a series of stones placed horizontally upon the tops of the upright stones forming the lower part of the walls, in such a manner as to form a lofty dome-shaped chamber. These upper stones are so arranged, that each projects rather more towards the centre of the chamber than that upon which it is placed. As to the sculptures, which were, he thought, not very unlike those of the chamber at Gavr' Inis, they were proved to be as old as the building itself, and not simply made for ornament, by the fact that they exist upon parts of the stones which could not have been seen before some dilapidations had taken place.

Mr. Longueville Jones expressed his doubts as to whether sufficient facts had been established as to these Celtic monuments—and more especially with reference to the *meini-hirion*—to admit of any satisfactory theory being laid down with confidence. For his own part, he thought most probably it would be found, that these last-mentioned monuments were either memorial or boundary stones; but that, for the present, it would be much safer to devote more time and attention to careful observation, than to unsatisfactory theories.

#### THURSDAY, SEPTEMBER 2ND.

##### EXCURSION.

As some of the Members wished to visit Llandudno, the Members formed themselves into two parties. Those who started earlier for Llandudno had not, however, time to visit the early remains on the mountain. The great majority went no further than Conway.

Conway Church is a large irregular building, with very little of Welsh character about it, except in the upper part of the tower, which is, as usual, of late Perpendicular date, with a battlement and square staircase-turret, the latter continued from the west wall, which is therefore of extraordinary breadth. The west window and doorway however are vestiges of an earlier building, being Early English; the window is a respectable triplet. Both are unluckily blocked. The shape of the church is an imperfect cross, there being, at present at least, only a south transept. The nave has aisles, the northern one running only to the point of crossing. The style is Decorated, with some peculiarities. The chancel, except the large inserted Perpendicular East window, is of earlier date, exhibiting in its windows some curious examples of the very first beginnings of tracery. The church is however perhaps more remarkable for its furniture than for its architecture, as it retains a fine roodloft and stalls in the chancel, as also a grand Perpendicular font. The roofs of the porches may also be noticed for some examples of the always effective form of foliation cut in the solid.

Several monumental slabs, some of early date, form the pavement of the chancel and south aisle. An effigy, said to be that of the mother of Archbishop Williams, lies near the altar rails, and has been already greatly damaged by being trod on. A new slab might replace the effigy, at a small

expense, so as to enable the monument to be removed, and placed in a situation of safety, and a request was made to that effect to the Vicar.

Some curious lace, formerly the furniture of the altar, was exhibited by Mrs. Morgan; nothing was known of its history, nor could any one present say anything about its date. After visiting the church the Members proceeded to the castle; but as this splendid building is so well known, and has been so often described, further mention of it is not here necessary. They then went to Plas Mawr, a curious specimen of the house of a great man in the seventeenth century; and afterwards perambulated three sides of the town walls. These walls, as it is well known, are the most perfect specimens of their kind now existing. Several of the finest and oldest specimens of domestic architecture have, within the last few years, been removed from the streets. It is to be hoped the present improvements will not render the destruction of the few remaining ones necessary.

In the evening the General Committee met for business, Mr. Babington in the chair.

After a long discussion, it was found impossible to organize a proper deputation of the members to Brittany for this year, and the Secretaries were ordered to communicate the same to the Secretary of the Breton Association.

Mr. Banks proposed that John Jones, Esq., of Cefnfaes, be requested to accept the office of additional Local Secretary for Radnorshire.

Mr. Lloyd Phillips proposed that Cardigan should be the place of meeting for 1859.

Mr. Longueville Jones proposed that the Bishop of St. David's should be requested to act as President.

Mr. Barnwell announced that the present contract for printing would terminate in December next. After some discussion, it was resolved that a Sub-Committee should be appointed to consider the question of carrying on the printing, of which Sub-Committee none of the Officers of the Association should be members. The Sub-Committee was appointed.

Mathew D. Williams, Esq., of Cwmcynfelin, and John Hughes, Esq., of Lluestgwylin, were nominated Auditors for 1858.

Permission was given to the Editorial Sub-Committee to print the remainder of the "History of Radnorshire" as a Supplementary Number of the *Archæologia Cambrensis*.

A resolution was passed that Mr. John Stuart, of Scotland, Dr. Graves, of Trinity College, Dublin, and M. de Keranflec'h, of Nantes, should be requested to accept the office of Corresponding Secretaries for Scotland, Ireland and Brittany.

A Sub-Committee was formed to consider the question of establishing a club for the printing of Welsh Records.

The General Meeting was then held, Sir Stephen Glynne in the chair.

The foregoing resolutions were submitted to the Members present, and unanimously adopted.

FRIDAY, SEPTEMBER 3RD.

## EXCURSION.

The programme stated that some Roman mines and hill camps, above Abergelge, were to be visited; but as there was some difficulty in ascertaining whether such mines were Roman, the intended excursion was not made. The Members then broke up into separate parties. Mr. Dearden, Vice-President, headed one section, which visited Flint and Euloe Castles, and the scene of the battle in which Henry II. was nearly sustaining a defeat from the Welsh, but was rescued by the bravery of some archers under the command of the direct ancestor of the Rev. T. F. More, of Linley Hall.

Another party, under the guidance of Sir Stephen Glynne, visited St. Asaph Cathedral and Palace, where they were most hospitably received by the bishop. The parish church of Llanelwy, which was visited by the Association in 1854, was inspected. There is a good Perpendicular roof. Thence the carriages drove to Ffynnon Fair, which is described in the First Series of the Journal. The chapel is in a very ruinous state. The bath, however, remains perfect, and is almost a *fac-simile*, though on a smaller scale, of the bath at Holywell.

A visit to the caves in the limestone rocks at Cefn completed the day's work. These caves were discovered a few years ago, when a large quantity of bones of various animals were found under the alluvial drift.

In the evening, the President in the chair, Mr. T. O. Morgan read a paper on the "Boundaries of Caermarthenshire," which appears in the present Number.

Mr. Longueville Jones, in obedience to the President's summons, gave an account of his visit to Flint and Euloe Castles, and stated that he thought Flint Castle, like that of Rhuddlan, was one of the most instructive of the Edwardian constructions. It consists of a square court, abutting on the sea, with round towers at three corners; but in the fourth corner, towards the south, is a very large similar tower, detached, forming the keep. The fosse of this castle, towards the town, had been covered with masonry on its scarp, but not on its counterscarp. Fragments of brick are found abundantly throughout the mortar used in the construction of the walls. The historical interest of the ruins, as the scene of Richard II.'s personal surrender to Bolingbroke, is well known. Euloe Castle, and the thickly wooded ravine in which it is situated, had been visited, in order to verify the site of a repulse given by the Welsh forces, under Owen Gwynedd, to the English, led by Henry II.; the ravine was probably in early days traversed by a road leading down to some ferry over the Dee. The description given of the spot, in Lord Lyttleton's *History of Henry II.*, exactly agreed with the circumstances of the locality, and so far verified the account there found. The castle at the upper end of the ravine is of later date, being of the thirteenth century. There are but few remains,—a semiround tower, a square tower, and some connecting buildings; but the ruin is one of great beauty, and is well worthy more careful examination. It will most probably form the subject of a paper in the Journal. The site of the other repulse of Henry II., at Coleshill, or Countsyllt, near Flint, has not yet been visited archaeologically.



Mr. Barnwell also gave a short account of the visit paid by himself, and others, to Wigfair and St. Asaph. He was struck by the similarity of the arrangements of the wells at Wigfair and Holywell, although the latter was much superior in extent and elaborate work. He did not recollect any similar instances of wells with these five angular recesses, as at Holywell and Wigfair. The arrangement of Wigfair had apparently been copied from Holywell.

The President thought that these five angular recesses were intended to represent the five porches of the Pool of Bethesda.

Mr. Longueville Jones gave an account, illustrated with numerous drawings, of some Ogham inscriptions lately discovered by him in Wales. He drew attention to the fact that Mr. Westwood was the first who called public attention to inscriptions of this kind in Wales, and that his discoveries had all been commemorated in the *Archæologia Cambrensis*. Since that time, however, he had found several in the northern parts of Pembrokeshire, one of which was considered by Professor Graves, the first authority on the subject, to be as valuable a key to this mode of writing as the Rosetta stone was with reference to Egyptian hieroglyphics, for there is inscribed on the stone at St. Dogmael's Priory, near Cardigan, the name of a British chief, in the usual debased Roman characters; while, on the edge of the stone, were Ogham characters, which, according to the alphabetic signification given to them long previously by Professor Graves, read off nearly to the same effect. The Latin inscription in fact ran,—

SAGRANI  
FILI CVNOTAMI;

while the Ogham inscription read,—

SAGRAMNI  
MAQI CUNATANI.

Allowing for the use of the Irish form, MAQI for FILI, (a parallel instance of which occurred at Cilgerran, in the same county,) the two readings might be considered as exact interpretations one of the other. Cunotamus was considered by the Rev. Robert Williams, one of the officers of the Association, and certainly the most learned Welsh scholar of the day, to have been correctly interpreted by Edward Lhwyd as the Latinized form of Cunedda; and, as the date of this chieftain had been nearly ascertained, viz., the fifth century, an approximation was thus made to the age of the stone itself. Another Ogham inscription had been found by Mr. Longueville Jones, on a Roman altar, at Loughor, in Glamorganshire. This stone had probably been used as a funereal memorial after the Roman period, and had had the Ogham characters cut upon it at some later time, perhaps by Irish settlers. He then went at some length into the question of ancient alphabets found on the inscribed stones in Wales, and observed that monuments of this kind were far more important than manuscripts of comparatively recent date, and of doubtful authority. He dwelt also on the importance of the study of Palæography, and regretted that so few Welsh antiquaries understood anything about it. At the present day there were very few persons indeed capable of transcribing

the Welsh MSS. in the Record Office, and other collections—still fewer capable of passing a critical judgment upon their comparative values.

The President, in thanking Mr. Longueville Jones for his very able lecture on a subject of such interest, could not but express his fears that, at present, they were not yet masters of their "first letters," and doubted whether the readings given could be relied on. During his residence in the Isle of Man, the Runic inscriptions there had attracted his attention; but he understood that one learned decipherer had pronounced the true meaning of some to be so and so; another, equally as learned, gave a very different version.

Mr. Longueville Jones replied, in answer to the President, that he thought that the Danish antiquaries had satisfactorily read the Runic inscriptions referred to.

Mr. Longueville Jones then proposed a vote of thanks to the noblemen, gentlemen, and ladies, who had kindly opened their houses to the Members of the Association, during the present Meeting, and had received them with such kindness and hospitality. He believed the Association to have deserved well of the country, and he trusted it would continue to do so for many years to come. They had always been received, wherever they met, with kindness and attention by the gentry of the neighbourhood, and nowhere, he thought, more so than by the noblemen and gentlemen, and, he would add, the ladies, of Flintshire.

Mr. Wright in moving a vote of thanks to the contributors to the Local Museum, pointed out the importance of such collections of antiquities, especially local ones. There were a great many interesting objects of antiquity scattered about the country in private collections, which were hardly known, and perhaps in many cases never examined by persons capable of making them available to archaeological and historical science. It was one very useful result of meetings like the present, that ladies and gentlemen of the neighbourhood, and even many who attended from a distance, brought together, in a Temporary Museum, such articles of this description as they possessed, to be examined by the archaeologists assembled on such occasions. He had himself derived much instruction from the Temporary Museum formed at Rhyl, which, although not very large, contained many objects of very great antiquarian interest; among others, he specified those of Miss Angharad Lloyd. He had great satisfaction in moving that the hearty thanks of the Meeting be given to the contributors to the Temporary Museum.

Mr. Dawes moved a vote of thanks to Sir Stephen Glynne, and the Local Committee, for their efficient services on this occasion. At these Meetings many preliminary preparations were indispensable, which could be made only by gentlemen resident on the spot. The pleasure and success of such Meetings as the present depended very much on the manner in which these previous details had been arranged, and, therefore, he begged leave to propose a vote of thanks to those gentlemen who had contributed so much to the pleasure of the Members on the present occasion.

Sir Stephen Glynne, on behalf of himself and his colleagues, returned thanks. He feared, however, that he was entitled to a very small part of

them, as he had himself personally done so little, and it was indeed with reluctance he had undertaken the duties of the chairmanship, as he was unable to give his personal attendance. Sir Stephen dwelt at considerable length on the progress and success of the Association, of which he had been one of the earliest Members; and he was extremely glad to see that it was still labouring with such zeal and effect in promoting a taste for the study, and directing public attention to the preservation, of our national antiquities.

Mr. Freeman proposed a vote of thanks to the officers of the Association, in behalf of such Members as were not in office. Each, in their respective positions, discharged their duties to the great advantage of the Association. The pleasantness of the excursions was much enhanced by their being allowed sufficient time at each place; yet still, he thought, if Mr. Barnwell used his authority a little more strictly, less time would be lost in summoning the scattered visitors to prepare for a fresh start. To assist that gentleman in his duties, he took this opportunity of presenting to him, in the name of the Association, with a horn, which he hoped he would use effectively at their future Meetings. (Loud laughter.)

Mr. Barnwell, in thanking Mr. Freeman, stated that he thought, as long as he had the advantage of having that gentleman as his trumpeter, he had no occasion for such an instrument. As to the remarks Mr. Freeman had made about the officers of the Association, he thought that it was well known by all the Members that there was one among them to whom was really due the flourishing state of the Association. (Applause.)

Mr. Babington proposed a vote of thanks to his Lordship for his services in the chair during the Meeting.

The President, in returning thanks, took that opportunity of reminding the company present of what he had stated to them on the first night of the Meeting. He was extremely sorry that the arrangements of the Society had prevented his formally receiving the Members at the Palace, as he wished to have done. He still thought that they were only at the very commencement of the question of these Ogham characters, and he was afraid no real steps had been effected towards their undoubted interpretation. He trusted that the Association would turn their attention to the investigation of the Roman roads in the Principality, about which so little was positively known; and he thought that, if careful observations were made by gentlemen residing in the separate districts through which they might be supposed to pass, some satisfactory results might be obtained. His Lordship, after a few more observations, dissolved the Meeting.

His Lordship has presented £5 towards the expenses of the Local Committee.

## CATALOGUE OF THE CONTENTS OF THE MUSEUM.

## PRIMÆVAL.

Five stone celts.—J. Dearden, Esq.

A stone celt.—Rev. E. L. Barnwell.

Funereal urn found at Nantglyn, near Deubigh.—Thomas Hughes, Esq.

A collection of beads found in 1792, at Erwr Castle, near Caerwys, Ystrad ;

Paalstab from a tumulus at Rhos Goch, near Caerwys.

Miss A. Lloyd, Rhyl.

Paalstab.—Hon. T. Price Lloyd, Pengwern.

Two bronze axe-heads ;

A bronze knife ;

Two bronze celts.

Rev. E. L. Barnwell.

Cast of a torque found in a railway cutting, Lincolnshire.—Matthew Dawes, Esq.

## ROMAN.

Bronze armlet, late Roman.—Hon. T. Price Lloyd, Pengwern.

Fac-simile in silver of a silver arm of Victory, found in Lancashire.—J. Dearden, Esq., Rochdale.

Bronze strigil, said to have been found in Somersetshire ;

Bronze ligula, and tweezers in case.

Rev. E. L. Barnwell.

Vase found in a tomb in the Nun's Garden, Chester ;

Terra cotta lamp from the same tomb ;

Fragments of Roman tiles with the stamp of the Twentieth Legion, " VALERIA VICTRIX ;"

Fragments of Samian ware and other pottery, and of glass.

From the Nun's Garden, Chester.

(It is a question whether the glass is Roman.)

Vase, found in 1853, on the site of the New Savings Bank, Chester ;

Bell (*query*, Roman ?) found on the site of the White Friars' Monastery, Chester.

J. Peacock, Esq.

## MEDIÆVAL AND MISCELLANEOUS.

Highland fibula with Niello work, fifteenth century ;

Priming horn, carved in buckhorn, sixteenth century : subject—" David and Bathsheba."

Matthew Dawes, Esq.

Pewter chalice found in Chester Cathedral.—G. Peacock, Esq.

Oaken vessel. This curious article was found in a bog, near Dinas Mowddwy, in Merionethshire, and has "ATHRYWYN" cut upon it in rude letters. There is also some foliage, which may be intended for the mistletoe. It has been exhibited at the Archæological Institute, and pronounced to have been an ancient font ; and, as "Athrywyn" is said to imply happiness, conciliation, &c., the word may be thought to confirm this supposition. It has, however, been conjectured by others to have been a wassail bowl, in which case the word "Athrywyn" is equally applicable ;

Iron arrow-head found at Rhuddlan Castle ;

Spur, seventeenth century, found near Rhuddlan ;

A collection of encaustic tiles from Rhuddlan Priory.

Hon. T. Price Lloyd, Pengwern.

Cannon ball found near Harlech.—Wentworth Davies, Esq.

Mangonel from Rhuddlan Castle;  
Cannon ball from Flodden field.

Rev. E. L. Barnwell.

Cannon ball found in the wall of Plas Captain;  
Key of Denbigh Castle.

Miss A. Lloyd.

Two keys with elaborately worked handles, but modern wards.—Matthew Dawes, Esq.

Key of Cemmaes Church.—The Bishop of St. Asaph.

The keys of St. Peter, Congleton, seventeenth century.—Rev. J. Hughes.

Key found at Rhuddlan Priory.—Hon. T. Price Lloyd, Pengwern.

Wooden boss from Rochdale Church.—James Dearden, Esq.

Sword of the seventeenth century, found deep in the ground on the summit of Moel-y-Gaer, in Llanganhafal parish.—Rev. E. L. Barnwell.

Sword found at Castle Dinas Bran;

A sword, said to have been borne at Bosworth by an ancestor of Miss A. Lloyd, in whose family it has been constantly preserved.

Miss A. Lloyd.

Basket-hilted sword.—Price Jones, Esq., Rhyl.

A double-bladed sword from Constantinople;

Sword and spurs found in a vault at Rhuddlan Church.

(These last are imitations for funereal purposes.)

W. Shipley Conwy, Esq.

An iron spiked collar, an instrument of punishment.—W. Shipley Conwy, Esq.

An instrument of torture, probably for breaking and cutting off the fingers;

Another instrument of torture, with a chain.

Mrs. Bateman, Congleton.

Alabaster figure of the Baptist, of the fourteenth century, found inside the pavement of the old house of Bodrhyddan;

Fragment of a bronze vessel found at Rhuddlan Castle;

A collection of articles found in the same castle;

Chain armour found in Abyssinia, said to be ancient, but its antiquity is more than doubtful;

Box containing wooden counters, found in a ruin in Hampshire, and formerly in the Strawberry Hill Collection. They are apparently of the sixteenth century, and seem to have been intended for some game.

W. Shipley Conwy, Esq.

A set of bells, said to be used for ringing chimes at St. Peter ad Vincula, at Congleton. Some of them are much more ancient than others, and are at present attached to horse collars.—The Rev. J. Hughes, Congleton.

Peithynen. This bardic instrument is constructed after certain rules, said to be as old as the fourteenth century. The ode engraved upon this one is that addressed by Lewis Cothi to Henry VII.—Rev. J. James, Netherthong.

Dorsal of altar from Denbigh Church, sixteenth century;

Rude millstones (unfinished) found near Whitechurch, Denbigh.

The Rev. L. Lewis, Rector of Denbigh.

Ancient silver spoon found in pulling down an old wall at Cwm Bychan, when eleven others were found. A very early specimen of the apostle spoon;

Salver of fine brass, *tempore* Charles II., with the Tower mark;

Leadon porringer;

Ancient jugs found in the moat of Rhuddlan Castle in 1843;

Stoneware bottle, sixteenth century;

Tig of blackware;

A curious vessel of crockery, used formerly among the Welsh. It is of a circular form, and intended to be placed on the head of a young girl, lighted candles are placed on the rim, and the drinker of the bragget (a mixture of ale, spice and sugar) is required to drink without extinguishing the candle, or burning himself;

A vessel of crockery, divided into compartments, by which the proper proportions

of ingredients for mince pies or puddings are determined. This was in common use in the last century in parts of Flintshire;

Brass casket;

A collection of snuff-boxes;

A snood of a lady, Christened in 1666;

A Roman Catholic medalet.

Miss Angharad Lloyd.

Two tigs, or tankards, found in Chester.—John Peacock, Esq., Chester.

A brank, or scold's bridle.—Corporation of Congleton.

Mexican mask ornament.—Hon. Miss Lloyd, Pengwern.

Two wooden props for the arms. The larger one was found in a mummy pit near Thebes;

Steel rings with sharp edges, used by the Affghans as projectiles in war;

Paintings on alabaster found under the pavement in the old part of Bodrhyddan House.

W. Shipley Conwy, Esq.

Greek paintings on panel.—Sir Stephen Glynne.

Damask tablecloth representing the accession of William III.—Rev. Benjamin Winston, Rhyl.

Agate vase from Sebastopol.—Miss Griffiths, Ruthin.

Small brass cross, taken from a Russian soldier.—E. B. Parker, Esq., Pembroke College, Oxford.

A silver ring, Roman.—Rev. E. L. Barnwell.

Ring found near Ephesus (a crab);

Ring found at Pompeii;

Etruscan ring;

Cameo ring;

Ring found at Rome;

Ancient rings found in the Rhone;

Ring worn by Nautch girl;

Ring given to pilgrims at Sinai.

W. Shipley Conwy, Esq.

Thumb ring: inscription—"Idem;"

Wedding ring—"Godlie love cannot remove;"

Mourning and betrothal rings.

Miss A. Lloyd.

Brooch of crystals found in a field at Cyffylliog, near Ruthin.—Mrs. Davies.

The seal of Walter Marshall, who died at Goodrich Castle, 1245, found in the ruins.—Miss A. Lloyd.

Seal of William of Montacute, Lord of Denbigh;

A set of seals of the Mortimers.

Rev. E. L. Barnwell.

Royal, baronial, episcopal, conventual, and corporate seals,—a large collection;

Nine intaglios, by Wedgwood.

Mr. R. Ready.

#### COINS.

Gaulish coin (silver), found at Marseilles;

Two Gaulish coins (copper), found in Brittany;

Greek silver—Corinth, Tarentum (Didrachm), Calchis Siphnia, Lysimachus;

Greek copper—Athens, Epirus, Ephesus, Carthage, Melita, Herod Agrippa,

Antiochus Epiphanes;

Phœnician coin (copper);

Denarii of the families of Calpurnius, Antonicus, Memmius, Lœca, and others;

Base denarii of Valerian and Pomponian families, and one, silver-washed, of Valerianus II., all found at Abergele, with a large quantity of similar kind;

A collection of first brass of Vespasian, Hadrian, Trajan, Antoninus Pius, Aurelius, and Commodus;

A collection of second brass from Augustus to Hadrian ;  
Aureus (Valentian II.)

Rev. E. L. Barnwell.

Denarius of Vespasian, found at Twn-y-Rogo.—Mr. Nott, Rhyl.

Denarius of Tiberius.—Dr. Jenkins, Ruthin.

Ten second and third Roman brass of the Lower Empire, found on Moel Enlli, near Ruthin ;

Second brass of Sabina, found 1831, near Bodfari.

Miss Angharad Lloyd.

Second brass of Caracalla and Constantius Chlorus, found at Chester.—Mr. Twemlow, Rhyl.

Second brass of Domitian, found at Chester.—J. Peacock, Esq.

Second brass of Nero and Alexander.—T. O. Morgan, Esq.

Græco-Egyptian brass, Berenice.—Rev. E. L. Barnwell.

Skeatta.—Mr. R. Ready.

Pennies of Canute, Edward the Confessor, Henry II. (one found at Rhuddlan Castle), Henry III., Edward I., II., III., Henry V., Commonwealth ;

Deniers of Charles the Bald, Alan IV., and Jean II. of Brittany ;

Sovereign, James I. ;

Ormond and Newark shillings ;

Touch-piece of Charles II. ;

Gold Dutch piece, 1654.

Rev. E. L. Barnwell.

Groat of David II., Scotland.—Mr. R. Ready.

Groat of Edward IV., found at Rhuddlan Priory ;

Groats and half-groats of Henry V. (Calais), Henry VIII., Elizabeth, and Charles ;

Shilling of Edward VI. ;

Penny of Elizabeth ;

Half-crown of Charles I. ;

Shillings of James I., Charles I.

Miss Angharad Lloyd.

Half-crown of William and Mary ;

Spade guinea and half-guinea, George III. ;

Shillings and sixpences of William III., Anne, George II., and III.

Dr. Jenkins, Ruthin.

Crowns of Charles II., and William and Mary ;

Pillar dollars, Charles IV. ;

Half-guinea (spade), George II. ;

Shillings and sixpences of George II. and III. ;

A collection of foreign silver coins.

Rev. Hugh Morgan.

#### MEDALS.

A collection of fourteen medals (bronze), commemorating the battle of Culloden ;

Three medals of James III. and Charles Edward, the Old and Young Pretenders ;

A collection of Bourbon medals—Marie Antoinette, the Princess Elizabeth, Louis XVII. and his sister, Dukes d'Enghien, Berry, and various of Louis XVI. and Charles IX. ;

Medal of the Return to the Tuilleries, and others, struck by the Republic ;

Medals of Suvarrow ;

Medals of Edward IV., Richard II., Edward VI., Charles I., Anne, Mary, George I. ;

Medals of Calvin, Gesner, Gluck, D'Estael, Marot, Boileau, Destouches, Piron.

Rev. E. L. Barnwell.

Prize medal given at the Eisteddfod at Rhuddlan, 1850.—Mr. Prydderch Williams.

#### RUBBINGS.

Seven rubbings from brasses in Dartmouth Church.—E. Williamson, Esq., Ramsdell Hall, near Congleton.



Rubbing from the brass of Bishop Gooderich, from Ely Cathedral.—Matthew Dawes, Esq.

Rubbings from coffin-lids, from Flint.—Sir Stephen Glynne.

#### MANUSCRIPTS, DEEDS, BOOKS, &c.

Illustrated MS. missal, fifteenth century ;

Church services, 1689, in silver thread binding ;

Stereoscopic views of chandeliers in Llandegla, and Llanarmon yn Yâl.

Sir Stephen Glynne.

Pedigree on vellum roll.—J. Peacock, Esq., Chester.

Grant of lands from Edward the Black Prince, with the seal of the Exchequer of Chester, 1352, 26 Edward III. ;

Charter from Richard II. enfranchising the burgesses of Queen's Hope, dated. 28th February, 1399 ;

Grant from the burgesses of Rothelan, of a third part of a messuage in Rothelan, to John Roper, 12 Henry VI. The municipal seal is well preserved ;

Rent rolls of lands and tenements in Rhuddlan, with a rental of the lands of the Blessed Mary, 1457 ;

Faculty under ecclesiastical seals, apparently as to a pew in Eaton Church (Eccleston), 29 Henry VIII. ;

Lease of twenty years, from Peter Conway, of London, to Richard Dryhurst, of London, of certain lands in Rhuddlan, formerly belonging to the Chapel of the Virgin, lately dissolved, 27th October, 1552 ;

Administration, with episcopal seal (William Hughes, Bishop), granted to Gwen Yonge of the goods of her sister Catharine, at Llanelwy, 5th November, 1594 ;

Conveyance, from Edward, Earl of Derby, of lands in the lordship of Mold, 12 Elizabeth ;

A deed of 31 Charles II., in which the custom of taking for his surname the Christian name of his father is exemplified, the wife also signing in her maiden name.

W. Shipley Conwy, Esq.

Old French Bible ;

Black-letter Bible.

Mr. E. J. Rickman, Rhyl.

"Breeches" Bible ;

Discourse of rare inventions, 1585.

Mr. Twemlow, Rhyl.

